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# The Pacific.

*First Pure, then Peaceable; Without Partiality and without Hypocrisy.*

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## Communications.

### Wayward Notes of Eastern Travel.

BY REV. I. E. DWINELL D.D.

We spent the first Sabbath in St. Louis. It is a substantial city, and its appearance impresses one with the idea that the people are neither frivolous nor sensational. If the architecture of a community is a symbol of the character of the people—their soul put in wood and brick—the inhabitants of St. Louis are not given to spurts of speculation, or extremes in politics, or sensations in religion or social life. They must be a conservative, stable, enduring, reliable people.

We attended Dr. Goodell's church on the Sabbath and heard Dr. Sturtevant of Grinnell, Iowa, preach. In the morning he spoke from the words: "This is the victory that overcometh the world, even our faith." It was a good, warm, sprightly sermon, free and varied in manner, without notes, and winning the sympathy of the hearers. There was one peculiarity of the service which was the gem of the whole. After the principal prayer he took a text from Proverbs and preached a little, yet bright sermon of twelve minutes to the children, which bore no relation to the rest of the service; then gave out the hymn which preceded the sermon proper. The effect was fine; and occasionally, when the main sermon is on a theme which could not easily admit of treatment for children, would not seem out of place; but for the most part, it would be better to have the two discourses in a close relation to each other in thought and impression.

The signs of work and busy workmen in Dr. Goodell's church are many. There are some forty trained teachers in the Sabbath-school—the best men and women in the church. The young people are put on a course of training in the infant class under experienced principals, so as to be prepared to take classes of their own; and there is an enthusiasm about the work which is delightful to witness. No one can estimate the value of the moral influence put out into the community by such a church. It is the underground irrigation which makes the city green, and bud and blossom with pure and happy homes, honest and prosperous marts, hospitals and asylums, civic virtue and patriotism.

The next Sabbath we spent in Stowe. It is a small, beautiful village under the shadow of Mount Mansfield, the highest summit of the Green Mountains in Vermont. The pastor of the Congregational church, Rev. J. G. Hale, the founder of the church at Grass Valley, was disabled by a fall and unable to preach, and your correspondent was called into the pulpit. The church is a good, healthy, vigorous one, and its work can be seen for miles away in the neat, clean homes, fine barns and out-buildings, with the wood-shed packed with clean, hard wood for the approaching winter, and in the appearance of general thrift and quiet content of the people. The prayer-meeting in the evening brought out the quality of some of the church members, and showed that they are men of thought and culture and fresh religious experience. This is the church which has given to the ministry Rev. Mr. Savage of Berkeley, who is much esteemed and beloved in the church of his youth, and whom, I hope, we shall be able to retain in California.

Yesterday I attended the State Fair at Montpelier. There was some fine stock—as much, I think, of all kinds except horses, from the small State of Vermont as at the State fairs at Sacramento from California. But the blooded sheep strike me as much smaller in Vermont. The Merinos, with skin lying in folds all over their bodies, only commanded my respect when I was told that they sheared thirty-one pounds of wool each. The South-downs interested me the most, because I do not remember to have seen them in California. Their brown, trim, deer-like feet and legs, and brown, open faces, and large, trustful, deer-like eyes, and perfect docility, at once won me to them. They are very hardy, will not jump over a two-foot fence; have, some of them, broad, bull-dog jaws, and can eat anything in the vegetable line; weigh at two years 150 pounds; have fine wool, and make the best of mutton, with the fat not lying in solid masses by itself, but interspersed with the lean; and to crown all, for the wants of California, they can be herded in large flocks without risk.

I was interested, in the room for the display of implements and inventions, to see the large number of contrivances relating to butter making. One has only to look at them to know that this is one of the prime interests of Vermonters. There were all sorts of arrangements for helping the cream to rise, some by throwing currents of cold water about the pans, others relying on cold air-drafts, some by giving the particles of cream but a short distance to rise and removing the confining downward pressure. There was one contrivance that puts the cream in a tall, cylinder-shaped can, and then, by means of a current of cold water, or the use of ice applied at the top of the jars, while the bottoms are exposed to warmer air, there is kept up a vertical circulation of the milk, the particles at the top when cooled sinking to the bottom, and the warmer ones rising to the top, and each, as it rises and becomes cold, loosening and leaving its particle of cream, then descending to the bottom and giving place to its successors to repeat the process. Then there were numberless arrangements to relieve the churn boy or churn maid, some putting the task on a dog, some by disguising it by the use of a crank, others by a swinging motion, others by rockers.

### California Branch of the Chautauqua Literary and Scientific Circle.

HISTORY.

The Chautauqua Literary and Scientific Circle was organized in August, 1878, during the Annual National Sunday School Assembly at Chautauqua, New York, under the leadership of Dr. J. H. Vincent. The success of the society has been remarkable, the membership during the first two years having become over 15,000.

The California Branch was organized July 1st, 1879, at the State Sunday School Assembly, held at Monterey, but is not under Sunday School control. At the end of the first year the California Branch numbered about 700 members.

AIM.

This organization aims to promote habits of reading and study in science, and in secular and sacred history and literature, in connection with the routine of daily life (especially among those whose educational advantages have been limited), so as to secure to them the college student's general outlook upon the world and life, and to develop the habit of close, connected, presistent *thinking*.

METHODS.

Individual study is encouraged by a system of written and printed correspondence, by local circles for mutual help and stimulus, and by summer courses of lectures at an annual assembly by the seaside.

COURSES OF STUDY.

The course of study prescribed by the C. L. S. C. covers a period of four years.

*First Year.*—Studies in English History and Literature; Astronomy; Physiology.

*Second Year.*—Roman, English and American History and Literature; Christian Evidences; Biology; Science of Every-day Life.

*Third and Fourth Years.*—To be announced in the future.

*Special Courses*—Special supplemental courses are arranged for students desiring to undertake further study, in literature, science, theology, philosophy, normal teaching, history, etc.

*The Preparatory Course*—Persons who are too young, or not sufficiently advanced in their studies to take the regular C. L. S. C. course, may adopt certain preparatory lessons for two years.

ARRANGEMENT OF CLASSES.

New pupils will take up the course of study at the point reached by the society, for the sake of association in study—making up the work already done by advanced students at the end instead of the beginning of the four years' course. The California Branch, as a whole, is one year behind the main society, having begun a year later.

ANNUAL FEE.

To defray the expenses of correspondence, examinations, reports, etc., an annual fee of fifty cents is required by the main society. The California Branch, at the late Monterey Assembly, voted to add to this fifty cents for the exrta correspondence, printing, etc., necessary to make the society effective on this Coast, at our distance from the East. The annual fee for California members is thus one dollar, which should be forwarded to the California Secretary. The fee for the second year is now due from the members who have pursued the first year's course.

APPLICATION FOR MEMBERSHIP.

Persons desiring to unite with the C. L. S. C. should forward name and Post-office address to Miss L. M. Washburn, San Jose, Cal., with first annual fee. Blank forms of application, with suitable interrogatories, will be furnished. This application for membership will be forwarded to the central office of D. J. H. Vincent, at Plainfield, New Jersey, and blanks for reports and examinations, and the final diploma will be issued directly to the individual members from the Plainfield office. It is desired that the names be sent through the California Secretary, in order that we may know who our members are, as our distance from the East isolates us in some degree, and in order that California members may receive announcements as to lectures, assemblies, depots of books, and other matters of interest on this Coast.

TIME REQUIRED.

An average of one hour's reading and study each week-day will enable the student in nine months to complete the books *required* for the year. More time than this can profitably be spent by most persons. A supplemental course of reading on the same subjects will also be indicated to those who desire. The habit of thinking steadily upon worthy themes durings one's secular toil will lighten labor, brighten life, and develop power.

MEMORANDA OF STUDY.

Lists of questions will be forwarded to the members, and by their written replies the "Committee on Examination" can judge whether or not they have *read thoughtfully* the books required. These are not formal examinations so much as outlines of work accomplished.

QUARTERLY REPORTS.

Postal card blanks for three quarterly reports will be furnished each member. These will indicate the amount read, and time spent in reading.

BOOKS REQUIRED.

The books to be studied by the California Branch during 1880–81, are those of the second year of the course, as follows:

October, November, and December—General History of Rome, by Charles Merivale, D.D.; price $1.50. Chautauqua Text Book on Roman History; price 10 cents. Primer of Latin Literature, by Eugene Lawrence; price 25 cents.

January—Philosophy of the Plan of Salvation, by J. B. Walker, D.D.; price $1. Chautauqua Text Book on Christian Evidences; price 10 cents.

February—English History and Literature, Chautauqua Library, vol. 1., from the earliest times to the later Norman period; price 60 cents.

March—How to Get Strong, and How to Stay So, by Wm. Blaikie; price $1.

April—History of the United States, by J. C. Ridpath; price 80 cents. Chautauqua Text Book on American History; price 10 cents. Primer of American Literature, by C. F. Richardson; price 40 cents.

May and June—Biology, Botanical and Zoological, by Dr. J. H. Wythe; price $1.50. Chautauqua Text Book on Biology; price 10 cents.

Any of these books will be sent, post paid, on receipt of price, by Methodist Book Depository, 1041 Market Street, San Francisco, or American Tract Society, 757 Market Street, San Francisco.

These books being furnished at about twenty-five per cent. less than usual rates, cannot be kept on hand in larger numbers than required. Hence, local circles and individuals should forward at least a month in advance, to one or the other of these houses, a statement of the number they are likely to demand; else the supply may be exhausted. It will also be a great convenience if circles will order their supplies together, to be sent to one address.

LOCAL CIRCLES.

Individuals may prosecute the studies of the C. L. S. C. alone, but their efforts will be greatly facilitated by securing a "local circle" of two or more persons, who agree to meet as frequently as possible, read together, converse on the subjects of study, arrange for occasional lectures by local talent, organize a library, a musem, a laboratory, etc. All that is necessary for the establishment of such "local circle" is to meet, report organization to the California Secretary, and then prosecute the course of study in such a way as seems most likely to secure the ends contemplated by the C. L. S. C.

The Secretary, or some leading member of the local circle, will then report quarterly to the California Secretary the number of members, activity, and character of work done. Special attention is called to this requirement, which, at the late assembly at Monterey, was decided to be the best means of securing the general efficiency of the system.

THE SUMMER ASSEMBLY.

The second annual assembly of the circle will be held at Pacific Grove, Monterey, during the summer of 1881. This is intended as a supplement and a stimulus to the home study. Courses of scientific, historical and literary lectures will be given by the most eminent teachers on the Pacific Coast. It is intended that large amounts of material for the illustration of zoological and botanical science shall be collected and distributed, and that such preparatory work in many directions shall be preformed as shall facilitate the studies of the year following. We are the more fully assured that these promises will be fulfilled on account of the gratifying success which attended the assembly held at Monterey in July, 1880. We feel that there exists on the Pacific Coast materials and advantages for scientific study like those which have made the Assemblies at Chautauqua Lake so famous. Of the time and programme of the summer session of 1881, due notice will be given to all interested. Attendance there, while desirable and useful, is not necessary to graduation in the C. L. S. C.

"ASSEMBLY HERALD" AND "CHAUTAUQUAN."

The general society publishes the *Assembly Herald*, a newspaper issued daily during the Chautauqua meetings, and the *Chautauquan*, a magazine published monthly during the rest of the year. Price of each, $1. Address "M. Bailey, Publisher, Jamestown, New York."

COMMITTEE.

The Executive Committee of the California Branch of the C. L. S. C. consists, for the second year, of the following members:

Rev. C. C. Stratton D.D., San Jose, Cal., President; Miss Lucy M. Washburn, San Jose, Cal., Secretary; Prof. H. B. Norton, San Jose; Rev. S. H. Willey D.D., Santa Cruz; Rev. M. M. Gibson D.D., San Francisco; Rev. J. H. Wythe M. D., Oakland; Rev. Robert Bentley D.D., Sacramento; Rev. H. H. Rice, Sacramento; Miss Helen S. Wright, San Jose; Rev. C. V. Anthony, San Francisco; Mr. G. W. Armes, Oakland; Mr. Charles P. Stanford, San Francisco; Mr. W. B. Ewer, San Francisco; Prof. J. B. McChesney, Oakland; Rev. I. E. Dwinell D.D., Sacramento.

The members of the committee will be glad to be consulted personally in reference to the C. L. S. C.

Circulars of information may be obtained of the Secretary.

### How to Keep the Older Scholars in the Sabbath-School and Get Them to Join the Church.

[A paper read by Mrs. W. E. Ijams, at a teachers' meeting.]

1. In these days of intellectual life, it is a *necessity* that a Sunday-school teacher of older scholars be well informed and well prepared. They soon perceive ignorance, and lose respect for the teacher, which, with their affection, should be studiously preserved.

2. It is best to secure the most wide-awake, superior minds we can, for, if not entertained and instructed, older scholars, especially boys, will grow weary and drop away from school.

3. It is necessary that the teacher be always at his or her post. If absent, and an incompetent person fills the place, it will be easy for the scholars to stay away the following Sabbath, saying: "My teacher may not be there." And the habit of staying away will soon be formed, which habit the teacher should seek to break up by a timely inquiry and visit in the outset.

4. The teacher of such scholars should always be an *earnest* Christian, and on the alert, in the wisest manner, to win souls for Christ and his Church, which is the *main* object of Sunday-school teaching.

5. The teacher of *all* scholars should pray especially for his or her scholars, bringing their names before God; and lose no opportunity in the explanation of the lessons to bring home *earnestly* the great truths of the Gospel.

Now, as to joining the church. Christ left his Church in the keeping of his followers. Who shall build up his Church if not his teachers? We, fellow-workers, have here in the Green Street church this solemn duty, which we cannot shake off or throw on other hands. We are responsible. We should not persecute by over-persuasion or too constant appeals; but are any of us doing that? How many say *nothing* for Christ and his Church? We should bring home the matter of religion, personally and alone, with every scholar, and it would be better to pray with each one. Time and death wait for no man; so we cannot afford to wait in our appeals to them, and let them drift on and on, in delay and hesitancy. It is our duty to urge each scholar to forsake sin, now and forever, and to urge them *now* to Christ and his Church. Not that they should be perfect when they come; they are the lambs who need tender care, not criticism; need the guiding, encouraging hand and word of the older Christians in the church and at home.

Finally, we, as teachers and Christians, do need to give ourselves afresh to Christ and his Church; need greater faith and a baptism of the Holy Spirit, without which our teaching will be vain, and the entrance of these scholars into the church but an empty form. Jesus lives now, and waits to bless us.

### Are We Ready?

We have had no experience in work with Mr. Moody, but we have formed an opinion of his *modus operandi* by knowledge obtained from others. Not long ago a lady related to us this incident, while speaking of his wonderful ability to bring into working operation the forces around him. She said that in one of his inquiry-meetings, as Mr. M. was passing her, he pointed to a seat filled with gentlemen, saying, "Go there." Brief and peremptory was the command, and it was instantly obeyed.

Are *we* ready to respond thus quickly? Were we suddenly brought face to face with many anxious seekers, depending upon us to make plain the way of salvation, could we bring into our work the zeal, love and perseverance necessary? In short, have we the spirit for earnest, active Christian work?

Let us examine ourselves. Great will be the loss if Mr. Moody is obliged to devote much of his precious time to us. Let us redouble our diligence in prayer, and look to God earnestly for his quickening, inspiring presence within our souls, unitedly if possible, but in our closets without fail; daily—yea, morning, noon and night—let us cry unto the Lord for his blessing upon us, that we may be *filled* with his spirit, ready to aid our ministers and our evangelists in every department of labor to which they may call us. Forbid that in such a time as we contemplate, there should be one golden opportunity lost through our coldness and formality. He is ready, our great High Priest, to aid us and thoroughly furnish and prepare us for every good word and work.

"Now unto him that is able to do exceeding abundantly above all that we ask or think according to the power that worketh in us."

To Him we look, and to Him we will give all the glory throughout all ages.

T. J. M.

The first Sunday-school Conference ever held in South Africa, at least on an undenominational basis, took place at Stellenbosch, about thirty miles from Cape-Town, on June 28 and 29. This Conference was in connection with the Centenary, but it is hoped that it may become an annual institution. The proceedings throughout were carried on in both Dutch and English, the principal remarks being translated from one language to the other. Papers were read and addresses given.

## The Woman's Board of the Pacific.

Conducted by a committee: Sarah Edwards Henshaw and Kate Kellogg.

### Mexico and Japan.

There are always new things to read and to learn in regard to the countries of our missionaries. The following extracts from two late magazine articles, upon Mexico and Japan, will be found not only of worth in dealing with their special subjects, but also of much interest in themselves. Both papers appear in full in the *Californian*. The first is entitled:

A GLIMPSE OF MEXICO.

"Mexico is, in many respects, a most wonderful country. Taken as a whole, her climate, soil and material richness are wonderful. Her history is wonderful and full of romance. Her mountain scenery is unsurpassed. Her people are picturesque and hospitable, and many of them live wonderfully close to nature. Her politics, not unlike our own, are often wonderfully mixed, and the customs, habits and religion of her people are fruitful sources of wonderment to the stranger upon her shores.

"Ex-Minister Foster, in alluding to the natural richness of the country, and its admirable position for commerce between two oceans, makes use of the following language:

" 'No person can visit Mexico without being struck with its marvelous natural resources, its fertility of soil, its genial climate and its capacity to sustain a large population and extensive commerce. The motto of its patron saint is a recognition of these gifts and capabilities: 'The Lord hath not dealt so with any nation.'

* * * It can produce all the coffee consumed in the United States. It has a greatet area of sugar-producing lands than Cuba, and of equal fertility. Its capacity for the production of vegetable textiles is equal to any country in the world. Almost all the tropical drugs and all the fruits of the world can be cultivated successfully. Its climate admits the growth of all the cereals of all the zones. Its ranges afford the widest scope and the best conditions for wool and stock raising. And, most of all, skillful American mining engineers who have examined the matter, claim that its mineral wealth, yet hidden away in the recesses of its mountain ranges, is superior to that of California, Nevada or Australia.'

* * * * The political or international relations of our Government with that of Mexico should be more cordial and harmonious. Why is it not so? Nobody knows. The Christian and enlightened people of the United States should exercise a moral influence upon the Mexican nation, such as should tend to elevate the masses of her population from the condition of ignoracce and degradation into which they are now sunk. Is this force at work? And if not, why not?

* * I wanted to say something more in this paper of the people of Mexico—their customs and habits. I had proposed to speak of their schools and religion, and the odd sights and experiences of a traveler in this interesting land. The Protestant missionary work in Mexico, the ancient ruins, that peculiar institution—a government pawn-shop, or *monte pio*—the floating gardens, Chapultepec, the bull ring, stage robbing, *hacienda* life, the *paseo*, popular amusements, and a hundred other subjects, each of which would merit a chapter in itself; all these must be passed over for the present.

"It is in the city of Mexico itself that the best of everything Mexican is seen. Here is found education and refinement, a love for music and literature, fine schools and churches and philanthropic institutions. Many of the better classes of the people have traveled, and speak all the modern languages; and their professional men—physicians, lawyers, editors and students—will rank favorably with those of any other people. The Mexicans are hospitable and exceedingly polite—two virtues, by the way, which cover a multitude of little sins, and which may be profitably imitated in America. The educated Mexican of to-day is a free-thinker on religious subjects. As in France, the tendency has been to go from one extreme to the other. The religious fervor or fanatacism of thirty years ago has given place to infidelity, atheism, spiritualism, and an absence of belief in anything. This applies, of course, to none but the educated classes. The great masses are still faithful to Mother Church. This Catholic religion of Mexico is a remarkable medley—a mixture of absurdities and sacred things. 'Such a thing as spiritual religion is unknown. The great body of the Indian population is as much in the dark to-day respecting the truths of the Christian religion as they were before the conquest. The church has been content to engraft a few of its forms upon the old Indian beliefs and superstitions, and the product is a condition of things found in no other country, Catholic or Protestant. In my excursions through Mexico, I met many of the priests. I once asked a pardre, in an interior town, after returning from a religious performance; "How is it that instead of playing with fire, and jingling bells, and bowing and marching around, you do not get up once in a while and tell these people: 'It is wrong to lie; you must not steal; be good men'?'

"But I saw that I had hurt his feelings, and got no reply save the characteristic shrug. The policy of the church to hold the masses by amusing them, is fully lived up to in Mexico. * * * * * There is much to be done—there is much that we all can do, by extending our spmpathy and our charity—to raise these people to a higher plane of things. To know each other better must, however, precede all else, and the hope of exciting such a desire on the part of my fellow countrymen has been the motive which has actuated me in the preparation of this paper." D. S. Richardson.

A FEW WORDS ABOUT JAPAN.

From the article on education in Japan we quote briefly:

"It is doubtless quite generally known that Japan has 'gone crazy' over Western science, Western education—Western civilization, in short—and has made the most unprecedented, most heroic efforts to Europeanize or Westernize the country. Emissaries have been sent to several European countries, and to the United States, to study Western institutions and report upon them. The result is most apparent in the school system, which has been entirely revolutionized in the greater part of the empire. The old system was that of ancient Greece: education was conveyed by men of learning to individual followers. The Chinese classics dominated. The teacher squatted on mats in the midst of his class, rarely numbering more than five or six, commenced with the first, and taught each in succession to pronounce the names of the Chinese ideographs—characters which stand not for letters but for words. Some ten thousand hieroglyphics had first to be learned by sound. Then they were shown to the pupils, and they learned them by sight. It was wholly a pouring-in system, tending 'to magnify the memory of things imparted through the senses, and minify the reasoning power.' This kind of school is still patronized by the ultra-conservatives, who affect Chinese learning, and believe it embraces everything necessary, especially the canons of the loftiest politeness, which is of primal importance in the eyes of most Orientals. Little was taught beyond reading and writing, and the committing to memory of volumes of Chinese classics and ponderous treatises upon etiquette. 'Mathematics was considered as fit only for merchants and shop-keepers.' Yet nine-tenths of the Japanese could read and write, books were numerous and cheap, and circulating libraries were found in every city and town. 'Literary clubs, and associations for mutual improvement, were common, even in country villages. Nevertheless, in comparison with the ideal systems and practice of the progressive men of new Japan, the old style was as different from the present as the training of an English youth in mediæval times is from that of a London or Oxford student of the present time.' Thus writes Mr. Griffis.

"In the reorganization of Japanese education, a prominent part was played by the Rev. G. F. Verbeck, an American missionary. He won the confidence of the Government, and was appointed principal of a language school in Yedo. He had mastered the Japanese language, and became a general adviser and organizer in the new department of education, organized in 1871. The following year a scheme of national education was published. * * * *

"From every point of view the new spirit of reform born in Japan is as gratifying as it is wonderful. Not only in education, but in everythig else, it is manifest—in nothing more significantly than in the increased respect for the rights of women. The severity of the penal laws has been mitigated in a marked degree. The old laws forbidding the profession of Christianity are abrogated, or are pratically a dead letter. Even the Japanese in the great cities and elsewhere are permitted to attend Christian churches without molestation. The banished Christians, thousands in number, have been sent back to their homes. * * * * *

"The Empire of Japan, in fact, is making gigantic strides toward the highest civilization. * * How proud we ought to be as a people in being able to aid them in their grand work. How careful we should be to confess the errors into which we, as a progressive people, have fallen, that they may avoid, as far as possible, the loss of time, money and courage in learning merely to unlearn."

Marie Howland

## Home Circle.

### "THERE IS A NATURAL BODY."

Immortal is my friend, I know:
Not summer's turf nor winter's snow
Nor depth of earth could turn to nought
So much of life and love and thought.

And yet that form I did intrust
To kindred earth, the dust to dust,
And thither still my thoughts will tend,
As if to find my vanished friend.

Sacred the robe, the faded glove,
Once worn by one we used to love;
Dead warriors in their armor live,
And in their relics saints survive.

And there I tenderly laid down
The hands that fondly clasped my own—
The eyes that knew and answered mine
With many a meaning, loving sign—

The lips familiar with my name,
That freely called me, and I came—
The breast that harbored all good-will,
The loving heart now cold and still.

O sheltering Earth, henceforth defend
All thou hast garnered of my friend
Against the wintry tempest's beat,
Against the summer's scorching heat.

Within thine all-embracing breast
Is hid one more forsaken nest,
While in the sky, with folded wings,
The bird that left it sits and sings.

—*Scribner's for October.*

### Alaska-land.

BY JOHN MUIR.

IN CAMP, NEAR CAPE FANSHAW, August 18, 1880.

How delightful it is, and how it makes one's pulses bound to get back again into the heart of this grand old northland wilderness, with its giant mountains, glaciers, forests, cataracts, its maze of canals and fiords glowing with sun spangles, and its life-giving air without dust or taint, scented only by the pitch and gum of the woods, and kelp and dulse of the sea. How truly wild it is, and how joyously one's heart responds to the welcome it gives. Drifting along the shores of its network of channels, we may travel thousands of miles without seeing any mark of man, save at long intervals some little Indian village or faint smoke of a camp-fire in some sheltered cove. But even these are confined to the shore. Back a few yards from the beach we are among bushes, with not a leaf out of place, and on forest carpets of moss as trackless as the sky, while the mountains far above the forests, wrapt in their snow and ice and clouds, seem never before to have been even looked at.

A LAND OF ABUNDANCE.

Alaska is full of food for man and beast, body and soul, though few are seeking it as yet. Were one-tenth part of the attractions that this country has to offer made known to the world, thousands would come every year, and not a few of them to stay and make homes. At present, however, Alaska is out of sight, though by no means so far and inaccessible as most people seem to suppose. The *California*, a good, well-appointed little steamer of some 700 tons burden, makes twelve trips a year to Fort Wrangel and Sitka, leaving Portland on the 1st of every month, the actual sailing time between the last named points being only about five days.

GLACIAL SCENERY.

The magnificent glacial scenery to the north and east of Sitka is also brought within easy reach by the reliable little steamer *Favorite*, belonging to the Northwestern Trading Company. She sails once a month, or oftener, from Sitka, going as far north as the mouths of the Chilcat and Chilcoot rivers. By this way tourists may obtain views of the celebrated Alaska icebergs that all the world has heard of, and so few, even of those who have visited the country, have ever seen.

CANOE TRAVEL.

But for those who really care to come into hearty contact with the country, making a long, crooked voyage in a canoe with Indians is by far the better way. The larger canoes made by these Indians will carry from one to three tons, rise lightly over any waves likely to be met on these inland channels, go well under sail, and are easily paddled along shore in calm water or against moderate winds, while snug harbors, where they may ride at anchor or be pulled up on a smooth beach, are to be found almost everywhere. With plenty of provisions packed in boxes, and blankets and warm clothing in rubber or canvas bags, you may be truly independent, and enter into partnership with nature; be carried with the winds and currents, accept the noble invitations offered all along your way to enter the sublime rock portals of the mountain fiords, the homes of the waterfalls and the glaciers, and encamp every night in fresh, leafy coves, carpeted with flower-enameled mosses, beneath wide, outspreading branches of the evergreens, accommodations compared with which the best to be found in artificial palaces are truly vulgar and mean.

I left Fort Wrangel on the 16th of this month, accompanied by Mr. Young, who is a missionary, and also a man, in a cedar canoe about 25 feet long and 5 wide, carrying two small, square sails, and manned by two Stickine Indians and a half-breed. The day was calm and bright, while fleecy clouds, filled with sunshine, hung about the lowest of the mountain brows, while far above the clouds the peaks were seen in the deep blue sky stretching grandly away to right and left in rows and clusters, rising rugged and dark out of broad, waving fields of ice and snow, and shining in as calm a light as that which was falling on the glassy waters beneath them. Our Indians seemed to welcome the work that lay before them, dipping their oars in exact time, and pulling with hearty goodwill, while we glided past island after island across the delta of the Stickine into Souchoi channel.

AMONG THE ICEBERGS.

By noon we came in sight of a fleet of icebergs, coming into Souchoi channel from a glacier that flows into the head of a magnificent Yosemite fiord, about twenty miles to the northwest of the mouth of the Stickine river. This is the southmost, as far as I have observed, of the glaciers of the Pacific coast that flow directly into the sea and send off bergs. It is well known to the Indians, who glide about among the bergs in the smallest of their canoes to hunt seals, though not at all to the whites about Fort Wrangel, though living year after year within less than a day's distance of it. I discovered it last year by tracing the bergs that I found in the open channel up through the narrow, high-walled fiord to their source, making my way for a distance of at least twelve miles through water fairly crowded with bergs, much against the will of our Indians, who feared that their canoe would be broken. The Indian name of this icy fiord is Hutli, or Thunder Bay, from the sound made by the bergs in falling and rising from the snout of the inflowing glacier.

BEAUTIFUL SCENERY—CAMPING.

We floated happily on over the shining water, the mountains of the mainland on our right, Mitgoff, Kuprianoff, and innumerable smaller, nameless islands on our left. Salmon were seen here and there, leaping three or four feet into the air, showing their silvery sides for a moment, then falling with a plash and leaving a mark of foambells and widening circles of wavelets. Flocks of gulls, some of them snowy white, slowly winnowed the air overhead, or alighted about the canoe, their smooth breast just touching the water. Ducks, too, of many species were very abundant, rising again and again as we approached, and keeping well ahead of us, or merely diving until we had passed them. The beauty of the islands, appearing in ever-changing pictures as we advanced, was an unfailing source of enjoyment; but chiefly our attention was turned upon the mountains whence all our blessings flow. Now a series of bold granite headlands would fix the eye, or some peak of surpassing grandeur or beauty of sculpture, or some one of the larger glaciers seen exactly in front, its gigantic arms and fingers clasping entire groups of peaks, and its huge trunk sweeping to the sea between huge gray domes and ridges, breaking here and there into shattered cascades, with azure light filling the crevaces and making the most dangerous and inaccessible portion of the glacier the most beautiful of all. Amid such pictures and lessons as these our first day wore away. About sunset the Indians set our tent beneath a Menzies spruce at the mouth of a glacier stream, and spread our blankets on moss two feet deep, the length of the day's sail being about forty miles.

AN ANCIENT ICE RIVER.

Next morning we sailed around an outcurving bank of boulders and sand ten miles long that is shoved forward into the channel, and about half exposed at low tide. This curved embankment, of which Point Vanderpent is the most prominent portion, is the terminal moraine of a grand old glacier that was at least ten miles wide, and united with the ice-sheet that formerly filled all the channels along the coast. It is located just opposite three large converging glaciers, which formerly united to form the vanished trunk of the glacier to which the moraine under consideration belonged. Because we happened along here in our canoe a few centuries too late, we have missed the grandest feature in the landscape. Enough is left, however, of this noble old ice river to enable us to restore it by means of the imagination, and see it again about as vividly as if present in the flesh, with snow-clouds crawling about its fountains, the sunshine sparkling on its broad, undulating bosom, and its lofty, ten-mile ice-wall planted in the deep waters of the channel and sending off its bergs with loud, resounding thunder, night and day, winter and summer, at the rate of one every two or three minutes.

HOONA INDIANS—A BOAT RACE.

About noon we rounded Cape Fanshaw, scudding swiftly on before a fine breeze, to the delight of our Indians who had now only to steer and chat. Here we came up with two Hoona Indians and their families, who, as they informed us, had been to Fort Wrangel to trade. They had exchanged five sea-otter furs, worth about a hundred dollars apiece, and a considerable number of fur-seal, land-otter, marten, beaver and other furs and skins, some $800 worth, for a new canoe valued at $80, a few barrels of molasses for the manufacture of rum, provisions, tobacco, blankets, etc.; the blankets not to wear, but to keep as money, for the almighty dollar of these tribes is a blanket. The wind died away soon after we met, and as the two canoes glided slowly side by side, the Hoonas made very minute inquiries as to who we were and what we were doing so far north. Mr. Young's object in meeting the Indians as a missionary they could in part understand, but mine in searching for rocks and glaciers seemed wholly past comprehension, and they asked our Indians whether gold mines might not be the main object. They remembered, however, that I had visited their ice-mountains, as they call the glaciers, at Cross Sound a year ago, and seemed to think there might be, after all, some mysterious medicine interest about them of which they were ignorant. Towards the middle of the afternoon they engaged our crew in a race, with three paddles against our three oars. We pushed a little away ahead for a time, but though possessing a considerable advantage, as it would seem, in our long oars, they at length overtook us and kept up until after dark, when we camped here together in the rain among tall, dripping grass and bushes, some twenty-five miles beyond Cape Fanshaw.

PHOSPHORESCENT WATERS — SALMON CATCHING.

These cold Northern waters are at times about as brilliantly phosphorescent as those of the warm South, and so they were last night in the rain and darkness, with the temperature of the water at 49° Fahrenheit, the air 51°. Every stroke of the oar made a vivid surge of white light, and the canoes left a shining track that faded back into the cold gloom.

As we neared the mouth of the salmon stream, where we intended making our camp, we noticed jets and flashes of silvery light caused by the startled movements of the salmon that were on their way up the stream to spawn. These became more and more numerous and exciting, and our Indians shouted joyfully: "Hi yu salmon! Hi yu salmon! Hi yu muck-a-muck!" while the water about the canoe and beneath the canoe was churned by a thousand fins into silver fire. After landing ten of our men to commence camp work, Mr. Young and myself went with our other Indian, Tyeen, a few yards up the stream in the canoe to the foot of a brawling rapid, to see him capture a few salmon. The water everywhere seemed to be literally filled with them, and as they darted in frightened masses to right and left, we appeared to be sailing in boiling, seething silver, marvelously relieved in the jet darkness. Amid the play of these silver waves, and the specially vivid flashes made by the fish darting straight ahead, and the surges made by their doubling suddenly with bent tails, our attention was fixed for a moment by a long, steady, comet-like blaze moving directly toward us from the black, shadowy bank of the stream. On it came, over the salmon and through their midst, intensifying the general auroral glow. But when the portentous object reached the canoe it proved to be only our dog—a very small cause of a very big effect.

After getting the canoe into a tide eddy, at the foot of the rapids, Tyeen caught half a dozen salmon in a few minutes, by means of a large hook fastened to the end of a pole. They were so abundant that he simply groped for them in a random way, or aimed at them by the light they themselves furnished. That a skillful Indian can thus procure in a single hour sufficient food to last a month, is a striking illustration of the marvelous fruitfulness of these Alaskan waters.

A LOVELY SCENE.

This morning we found out how beautiful a nook we had got into. Besides the charming picturesqueness of its lines, the colors about it are varied and bright in the rain, and exquisitely interblended, making a fine study for a painter. Viewed from the shore, there is first a margin of dark-brown algae, then a bar of yellowish brown, next a dark bar on the rugged rocks marking the highest tides, then a bar of gray granite with grasses in the seams, and above this a thick, bossy, overleaning fringe of bushes colored red and yellow and green, and then the dense, beveled wall of spruces, their spiry tops seen rising above one another and sweeping in a fine curve around our little nook, a specially picturesque specimen here and there leaning forward over the bright green grass bordering the stream. The menzies spruce is bluish green, the merten spruce and the cedar bright yellow-green, and all more or less draped and tufted with gray and yellow lichens and mosses, the whole producing a delightful effect. Our camp-fire smoke is lying motionless in the branches of the trees like a stranded cloud. The Hoonas are up and stirring, the women and children drying their rags and tending the babies, the two men getting firewood and catching salmon. Down on the beach ducks and sandpipers in flocks of hundreds are getting their breakfast, while whales and porpoises are plunging and blowing outside, and great numbers of bald eagles are seen perched on dead spars along the edge of the woods, heavy-looking and overfed, gazing stupidly like gorged vultures.

AN INDIAN ENCAMPMENT.

Our Hoona friends, camped at a distance of 15 or 20 feet from us, were asleep this morning at sunrise, the whole eight lying together in a heap, wet and limp, like dead salmon. A little boy about six years old, with no other covering than a remnant of a shirt that hardly reached below his shoulders, was lying peacefully on his back, like Tam O'Shanter, despising wind and rain and fire. His brown, bulging abdomen, all the more firmly bent on account of the curvature of the ground beneath him, heaving against the rainy sky, bare as a glacial dome, the rain running down from the top of it all around and keeping it as wet as a bowlder on the beach. He is up now, looking happy and strong and fresh, with no clothes to dry, and no need of washing while this weather lasts. The two babies are firmly strapped on a board, leaving only their heads and hands free. Their mothers are nursing them, holding the boards on end, while they sit on the ground with their breasts level with the little prisoners' mouths. They all seem wretched in their wet rags; nevertheless they are strong and well provided for, while, as regards habits of industry, politeness and nice sense of honor, they are, perhaps, the equals of the workers of any civilized nation.

A SALMON SCHOOL.

As for the salmon, as seen this morning urging their way up the swift, brawling current—tens of thousands of them, side by side, with their backs out of water in shallow places—nothing that I could write may possibly give anything like a fair conception of the extravagance of their numbers. There is more salmon apparently, bulk for bulk, than water. In fording the stream the writhing multitudes, crowding against one another, could not get out of one's way. One of our men waded out in the midst of them and amused himself by seizing them above the tail and swinging them over his head. Thousands of them could thus be taken by hand while they are making their way over the shallows among the stones.

Whatever may be said of other resources of the Territory, it is hardly possible to exaggerate the importance of her fisheries. Not to mention cod, herring, halibut, etc., there are probably not less than a thousand salmon streams in Southeastern Alaska, as large or larger than this one (about 40 feet wide), crowded with fine salmon every year. The run commenced this year more than a month ago, and the King Salmon, one of the five species recognized by the Indians, was running in the Chilcat river about the middle of last November.

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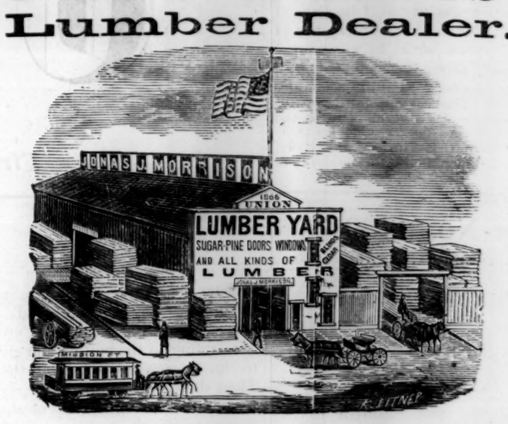


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| " | 10 " " Costa Rica, roasted, or | | |
| " | 12 " " " " green | 3 00 | 2 25 |
| SUGAR | 20 " crushed or granulated, or | | |
| " | 24 " Golden C | 2 80 | 2 50 |
| TEAS | 5 " new crop, best Garden Japan, or | | |
| " | 5 " " " " Formosa Oolong, or | | |
| " | 5 " " " " English Breakfast | 5 00 | 4 00 |
| " | 5 " " " good quality Japan, or | | |
| " | 5 " " " " " Oolong, or | | |
| " | 5 " " " " " Eng. Breakfast | 3 00 | 2 00 |
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| " | 10 " " Oat " or Eastern hominy | 75 | 60 |
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# Contributions.

## Christian Training of Children.

BY MRS. W. H. REAVES.

[A paper read before the Congregational Association of Washington, Aug. 21st, 1880.]

The subject which has been presented at this time for our consideration is one of so great moment to all parents, and to society as well—meaning no less than the training of our children for eternity—that this paper, so far from claiming to be in any sense exhaustive, will contain only a few thoughts and suggestions, to be left for our further consideration; and it were well if we consider it often and deeply. No parents have surely ever possessed that title *for long*, without having had glimpses at least, and usually the strongest convictions, of the weighty responsibility resting upon them as parents in training their children, even for this life; and if the parent be a Christian, then does the responsibility assume great proportions indeed, for he knows he must train his child not only for time, but for eternity—for man's companionship not so much as for God's service. Many parents—I doubt not, sincere Christian parents—who desire and design to bring up their children in the nurture and admonition of the Lord, think a certain time must elapse before this training can begin; that they must wait until not only the perceptive faculties are developed, but the reflective as well, and the judgment in some degree matured. This seems to us a mistake. We take the ground, that the religious training of children, which means only *heart* training, should begin with the very first dawn of intelligence. The tender babe, whose life is measured by the space of a few brief weeks or months, has already learned to recognize its mother's voice and form, and to desire that voice and form above all others. This is the beginning of love in the infant's heart, and this heart-life begins even before head-knowledge, and is always more important in just such proportion as the inner life moulds the character of the future man or woman more than the outer one. If the parent has ever been a skeptic, and wandered long in darkness and in doubt, seeking, perhaps, no intellectual pursuits—the highest pleasure of life—knowing almost nothing of the blessed spiritual or heart-life, and has then suddenly come into a knowledge of Christ and the truths of religion, with all its blessed unfoldings, then like a revelation also will come the need of heart-culture and training in the child. And as the meaning of, and necessity for, prayer always comes with the knowledge of Christ, such a parent will, in beginning such a training, seek wisdom and guidance in prayer, and will never cease to avail himself of such help. If this be done often, as it ever should be, and in the presence of the child, it, of necessity follows, that one of the first things the child learns after speech is developed is to pray. And this is as it should be. It has been truly said that prayer is the Christian's vital breath. As the body cannot live without material sustenance, so the spiritual life cannot long exist without prayer, which is food for the soul. Prayer, then, is the very foundation of the child's religious existence; and, when well and surely laid, the spiritual nature will grow and thrive, even as plants grow thriftily in a healthy soil. Children are largely imitative, and copy mostly from their parents, because most associated with them; and when we remember that early impressions are the most lasting, we shall see how it is that the religious tendencies of parents leave their impress on the whole lives of their children. The child early learns that the parent regulates his life according to the Savior's will, and he strives to follow his example. Indeed, the obedience of the child to its parent's will, which is in turn subjected to a higher one, brings it directly under the Savior's will, and so our children are Christians through us, so to speak. Of course, children must be early taught the idea of a Creator, which is not a difficult one for a child to grasp, for he sees readily that *man* is not the creator of his surroundings, and reason tells him some power invisible has fashioned this world, and he knows from its adaptability to our needs that it was designed for the home of man; and then almost spontaneously comes a feeling of gratitude to this Creator. Now let the child ever be taught that this Creator is also a Savior, and read him God's Word in proof of it. We must all go to nature for the best proof of God's power, but to the Bible when we would know of his love. We repeat that prayer is the first essential in training a child for the Kingdom of Heaven, and next to it is the reading of the Scriptures. This should be done outside of family worship, which, from its every-day occurrence, might come to seem formal to the child. There is so much in the Scriptures that pleases and interests children, as well as touches their hearts! The Bible stories from the Old Testament—those of Joseph and of David and Jonathan, of the preservation of the infant Moses, and the whole of the books of Ruth and Esther—are notably so. And what child's heart has not been stirred to its depth by hearing read from the Gospel narrative the account of Jesus blessing the children, and of his displeasure, the only instance in his life when it was shown, when the disciples would have driven them away. Let the idea of the *nearness* of the Savior be associated with children's earliest impressions of him; and one way of doing this is to encourage them to pray without using a form of prayer, but to employ their own language, and to ask for what they wish just as confidently and familiarly as they would their parents, assuring them it will be heard. And in all ways impress upon them the truth that the Savior is a strong and tender and true friend. My own observation has been, that children grasp the idea of the Savior's love for them readily and eagerly, and they often give love and willing obedience in return. Not only are the Scriptures read, but to some extent committed to memory, especially those precepts which are such important rules for our life and conduct. These must by no means remain dead letters upon the statute books of their memories, but be put in every-day practice. Children have an innate reverence for these precepts, especially the Commandments, and regard the appeal to them as final and decisive. How many times a day can the proverb, "A soft answer turneth away wrath," be put in practice, and the truth of it proven! I recently saw a child catch the force of the proverb, "He that ruleth his spirit is greater than he that taketh a city," and remind a playmate of it when overcome by anger. The Golden Rule should be written in letters of gold, and hung on the walls of every home where there are children. There is nothing else so forceful in the driving away of selfishness from the citadel of the heart. Many opportunities will arise for enforcing Bible truths in the intercourse with parents, with teachers and playmates; and also in the dispensations of providence, such as the death of children, which the watchful parent will hasten to improve. I have said nothing as yet upon the influence of the Sabbath-school in forming Christian character. The importance of this influence can hardly be overestimated, and yet it can never take the place of home training but must even be supplementary to it. We may depend on the Sabbath-school largely to bring out and impress Bible truths; but the putting them in practice, which makes the lasting impression, must be done at home; and I apprehend that there is danger of parents leaving too much to be done by the Sabbath-school, and considering their duty done when they have placed their children within its walls. Another influence which should be considered in this connection is that of the common school, where our little ones spend so many of their waking hours. At first thought it would seem that here we were powerless to interfere either for evil or for good. But yet there is one thing we can always do after we have used our efforts to secure teachers that are vital Christians—we can *pray* for them, that they may have grace to do their duty and guide our children in right ways, if they be Christians; and if not, then let us pray for their places to be filled with those who are, remembering that the prayers of the righteous availeth much. Heart education is to be preferred even before intellectual culture, for it gives happier results in after life; and let parents ever remember this when they see the present tendency to *cram* children with all the book-learning of the schools; often at the expense of health. Let us also pay proper attention to our children's reading, for this also gives bias to their minds, and if their reading-matter be not well chosen, may form habits of thought pernicious in the extreme. Fictitious reading should be allowed sparingly, as otherwise the imagination is over excited, and the right appreciation of abstract truth, which is so very important, is often weakened. Stories form real life, then, or those that are true to life, should be given for light reading, and books of history and travel, which are such treasure-houses for young minds, can be given almost without stint. Lastly, and most important of all, furnish them with such reading as shall confirm their religious impressions. This is found to some extent in the Sabbath-school books and papers, which are now made so interesting. But in addition to these, let us supply our libraries with books which shall satisfy the children's needs in this direction. Skeptical works, or those containing the "other side" of the question, as doubters would term it, should no sooner be given them than books containing evidence against us, their parents. All that has been said thus far presupposes that the parent has the entire confidence of the child. No results need be hoped for, as none will certainly be realized, unless this be the case. If they do not believe in and trust us, how can we hope they will trust the Savior in whom we believe? Let us strive in all ways to increase their confidence in us, by showing interest in whatever interests them—in their trials, real to them as ours are to us, their sports, and even their differences; and let us consider *no* matter too trifling for our attention. Let us make all other duties subordinate to this one. Children thus taught and thus trained usually experience no marked or sudden conversion, but grow gradually into a knowledge of Christ and communion with him, and continue to grow as long as they continue Christians. The marked and sudden conversion of children, and often of very young children, is, however, an indisputable fact, as we know of well-attested cases; and the explanation is clear when we consider that the yielding of the will is the chief factor in every conversion, and that children's wills, being less strong the younger they are, are most easily submitted. Mr. Moody says, in a sketch of his work in Europe: "In regard to the children, we have never before seen so much precious fruit in the same space of time. There has been joy on their account in many a family, and in many a Sabbath-school, which has proved to be not evanescent nor fruitless. Some of these little ones have been removed to the spirit world, and the last solemn scenes of life in many instances were most beautiful and instructive. To the clear eye of a child's faith there is no darkness in the valley. With marvelous wisdom and force, these dying children gave forth their testimony to Jesus and his grace." With such facts as these before us, we should not despair if our efforts do not immediately bear fruit. Patience is ever the crowning excellence of parent as well as teacher; and let it ever do its perfect work. And, meanwhile, let us *watch* and *pray*, leaving results with God, but remembering that the *life we live* before our children will be to them, as to others, ever the best argument for the truth of the blessed Gospel of Christ.

## Florida's Orange Groves.

There will be an early crop of Florida oranges this year. The flourishing condition of the groves indicates that picking will begin in the latter part of September, or about thirty days earlier than last year's ripening. Florida's commercial importance in the production of table fruits and vegetables has become especially noteworthy, but her successful cultivation of the orange tree is a matter of marked interest. A few years ago the now famous Florida orange was to be seen merely in sample lots; now its cultivation employs large capital and the careful and persevering attention of many professional pomologists. Mr. John F. Maxfield, of the fruit firm of Maxfield & Co., Nos. 67 and 69 Park Place, New York, who has lately returned from a tour through the Florida orange country, has given a *World* reporter some very interesting statements and statistics. He says that in 1874 the growth was not enough for home consumption, and the groves could very easily be counted The most important were Dr. Anderson's at St. Augustine, Mrs. Mitchell's at Jacksonville, Hart's at Palatka and Dummit's at Indian river. There were, besides, a few small groves on the Gulf coast. But very little fruit found its way North, Charleston and Savannah consuming any surplus. To-day the product exhibits a marvelous increase from stocked plantations, while hundreds of groves are still in their infancy all over the state. The largest and most productive grove is at Orange Lake, and is owned by Mr. James A Harris. Orange cultivation has brought much capital and many energetic men into the state. Practical business-men are ready at the most important centres to purchase and prepare for market the delicious fruit.—*New York World.*

## Don't Slander.

A woman writes of Mrs Hayes: "As much is said and written about the temperance principles of our president's wife, I should like to present another phase of her character, as an example for the women of our land to follow. During an acquaintance with her for the last twenty-five years, I have never heard her speak ill of any one. I once asked her how this came about, that she was so guarded in this respect, when I knew she was tempted as much as any one to use her tongue to the detriment of others. She said in reply, that at night, before going to sleep, her husband would say to her: 'Now, have we said anything against any one to-day?' I know this is entering the privacy of the home-circle of the long ago; but as she is now in such a conspicuous place, I cannot forbear to use my knowledge for the general good. She herself may never think of possessing this trait, and may not remember this remark of hers to me; but years have not effaced it from my mind."

THE DUTY OF LISTENING.—Among the various forms of Christian duty, that of sympathetic listening is certainly entitled to a high rank. The helping hand and the kindly word are both needed, and should never be spared; but there are times when the listening ear is more needed than either of them. There are men and women in the world who feel most keenly the lack of some wise and gentle and heartful person to whom they can simply tell their grief or their joy; and for lack of such a listener they endure deep suffering, or perhaps fall into actual sin. To listen wisely is no easy task, nor is it to be lightly undertaken; but it is not to be avoided on that account; and sometimes it may be the first duty which calls upon us.—*Sunday-School Times*

WILD PLUMS OF THE SIERRA.—Wild plums are abundant about Sierra City, in Sierra county, Cal., this year. Persons who were in that section recently say, that ship-loads of the fruit could be picked from a few acres of ground. Many parties of plum-pickers visit the region and carry away wagon-loads of the fruit. The plum hunters come from all sections of the country. The quality of the fruit this year is excellent. It is palatable raw, when perfectly ripe, and makes a superior preserve. There is a suggestion of bitterness in the flavor that commends itself to some palates. The wild plum of the western slope of the Sierra is a very different thing from the wild plum of the sage-brush plains of Nevada (*prunus Andersoni*). The Nevada wild plum is much inferior, scarcely a fruit at all.—*Reno Gazette.*

IT IS SO.—When the sun rises there is light. Why, I do not know. There might have been light without the sun; and there might have been sun that gave no light; but God has been pleased to put these two things together, sunrise and light. So whenever there is prayer there is a blessing. I do not know why. There might have been prayer without a blessing, for there is in the world of wrath; and there might have been a blessing without prayer, for it is often sent to some who sought it not. But God has been pleased to make this a rule for the government of the moral and spiritual universe, that there shall be the answer to earnest, believing prayer.—*Spurgeon.*

SCHOOLS IN ST. LOUIS.—St. Louis has 978 teachers in her public schools, and 51,558 pupils. The employment of colored teachers in the colored schools has not only served to increase the number of pupils, but has encouraged many young members of the race to qualify themselves for the profession. The entire number of children studying German in the public schools was 18,692, a decrease of 963 since last year. The kindergartens are attended by 2,206 pupils. There were 742 cases of corporal punishment in the schools for the last quarter of ten weeks—a number which is a disgrace to the teachers, not to the pupils. The salaries of the singing teachers have been reduced by $150, making them now $1,350.


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# The Pacific.

SAN FRANCISCO, CAL.

Wednesday, October 6, 1880.

All letters and remittances should be addressed, simply: THE PACIFIC, No. 7 Montgomery Avenue, San Francisco, Cal.


The General Association convened in the beautiful edifice of the First Congregational church, in Oakland, yesterday morning. Professor M. Kellogg, of the State University, was elected Moderator, and Rev. Geo. Morris, Scribe. The programme for the day, as published last week, was carried out. The attendance was good. Full report of the meetings of the session will be given next week.

The article in the last PACIFIC entitled "Shall We Have a Christian College Now?" was the third and last in the series, by our friend and brother, Rev. Geo. H. Smith. It was written and in type before the articles of the week previous on the same subject appeared. Seeing the plan as laid out by Dr. McDonald, and the editorial thereon, our brother requested that his article be suppressed. But we thought best to finish the series on that line. Our readers, we are sure, have received ideas therefrom which will be useful in the present state of the case.

At its last meeting, the American Social Science Association dwelt much on the alleged adulteration of various articles of food, a practice which appears to be on the increase. Indeed, it is now affirmed that most Eastern syrups, candies and sugar are adulterated, some of them largely (from 30 to 60 per cent.) with "glucose." This article if properly used is harmless; but as commonly used contains more or less foul and hurtful ingredients.

Rev. E. E. Hale (Unitarian) of Boston has been writing in the *North American Review* of "Insincerity in the Pulpit." We are sorry for Mr. Hale. He has been having a sad experience of himself, or he has fallen in with a sorry lot of ministers. To say that one finds a majority of ministers insincere, as a whole, is to slander them. To say that now and then a minister professes that which he is not quite sure about after all, is possibly true; since all have not had time to ground themselves thoroughly as yet on every side. But that is not insincerity in the bad sense, which is professing to hold that which one knows to be untrue.

Every one in this city who expects to vote in the coming most important election must go and be *registered*—no matter how long he may have lived in the same place in the city, or how many times he may have voted. In the state, outside of the city, the assessors gather and register the names as they make their assessment rounds. But any person being at the county seat can attend to the matter, and see for himself that his name is upon the roll. Residence in the state one year, in the county three months, and in the precinct one month, is also necessary. Naturalization cannot be after three months before voting time.

When we see how hesitating, doubtful, distrustful, unpoised and half-unsphered many "introverted" Christians become, we wish that it were out of their power to look inward at all. If they could forget themselves, lose their self-consciousness, and go out of themselves into a kind of utter abandonment, they would be glorious Christians and royal workers. As it is, they tax our patience and ask our prayers, when they ought to be tasking our activities and praying for us. But what would hearts be without self-search? What would the Christian Church be without self-examination? Shall we never learn to look a hundred times upward and ten times outward to one time inward?

A pamphlet is before us, of 26 pages, containing the introductory chapter of a large work, entitled the "Problems of Human Life." This pamphlet will be sent free, by Hall & Co., N. Y., to any one requesting it. The chapter thus published (from a large work of 528 pages) is vigorous in style and earnest in spirit. It opposes the evolution theory with all sorts of arguments and great assurance. It does not even spare the theistic evolution views of Dr. McCosh, for instance. Perhaps at this point the pamphlet is not discriminating enough, and does not see how strong the position is of such men as Joseph Cook, who always seeks for the "scientific method"; since there is a world-wide difference between a theory of atheistic, materialistic and uniform evolution, and a theory of theistic, spiritualistic and paroxysmal evolution—the latter being a far more probable theory than the former, if not a true theory, from the point of view of to-day.

If it were ever too late to speak a good word for such a city as Boston, it might now be rather late to say that she celebrated her 250th anniversary on the 17th of September, with processions, banners, music, orations and other grand displays. Boston never makes a failure in this line of things. Our memory goes back as far as the celebration of the introduction of the Cochituate water, in 1848, which was accounted a grand affair. Josiah Quincy is publishing some leaves from his note-books and diary, telling how magnificent was the display at the reception of Lafayette in Boston, and at the laying of the corner-stone of the Bunker Hill monument. So it is an old way that Boston has of outdoing the rest of the world when she undertakes to celebrate any great event.

Some people have feared that in the recent "Cabinet" change in France, Gambetta (who is the real ruler of France) was somehow "losing his head." He had so good a Cabinet before, why should he change it? Well, some of the Cabinet did not wish to push the "decrees" against ultramontanism so as actually to banish any of the "societies" or "orders," except the Jesuits. They wished to compromise, at least with a part of them. But Gambetta said they could temporize, wait, go slow, but go they must, sooner or later, if they did not comply with the laws. There could be no compromise. The new Cabinet is a fact. The venerable, "moderate" St. Hilaire, who is at the head of foreign affairs, relieves Europe of any fear of the renewal of war against Germany. The new Cabinet, then, simply means that the "unauthorized congregations" (societies) of Romanism must yield or go.

The Committee of the Ministerial Union appointed to correspond with Moody and Sankey with reference to evangelical labors on this coast the coming winter received a reply last Saturday, saying that they will leave for this city on or before the middle of this month. We thank God for this favorable reply, and that it has come while the General Association is in session. Brethren, are we ready for these evangelists—ready to sympathize and work with them? Are we anxious, above all things else, for the outpouring of God's Spirit and the salvation of a multitude of souls now going to destruction all around us? These brethren come here with this *one object*, to save souls and build up Christ's kingdom. Will they be successful? The field is a hard one; so was the field that the Savior said was "white already to harvest." We have done something in this field, but we have not gathered in as we wanted to gather. The sheaves have not been abundant. Shall the harvest now be abundant? *Let nothing be lacking* on our part; let us "bring all the tithes"; let us pray and repent, and love one another, and love sinners, and lay our all upon the altar, and have great faith—faith that God can use us and these churches and these evangelists for the salvation of *California*.

In the "land of steady habits" (is there one who does not know that means Connecticut?) many people grow old so gracefully, so slowly, so serenely, that their strength is scarcely "labor and sorrow," even at fourscore and ten. In the midst of our too fast and short-lived generations on this coast, it may be worth while to read what occurred September 15th, in the rural town of Washington, Ct., when Mrs. Abigail L. Ford had completed a hundred years of life. Five generations of descendants, and more than a hundred others, celebrated the event. "In the center of the dining-room table was placed a beautiful birthday loaf, bearing the inscription, 'Sept. 15th, 1780, and Sept. 15th, 1880.' At the head of this table sat Mrs. Abigail L. Ford, supported on her right hand by her eldest daughter-in-law, Mrs. Nelson Ford, aged 76, and on her left by Mrs. Marilla Allen, aged 90, with fifteen others, all but one over 70, among whom were her oldest daughter, Mrs. Sarah Pond, aged 75, and her oldest son-in-law, Benjamin W. Mason, aged 74. In the sitting-room, tables were set for about twenty, some of them nearly 80 years of age. Romulus Ford, the eldest grandson, called the friends to order. The exercises were opened by singing 'Auld Lang Syne,' led by Deacon Galpin, grandson-in-law. Captain George W. Mason, another grandson, gave a history of the ancestors of Mrs. Ford, commencing with the immigration of John Logan, some 200 years ago. Remarks followed by Deacon Baldwin and the Rev. Mr. Thrall, who also read letters from relatives living at a distance, and the exercises concluded with the singing of the 'Doxology.'"

Rev. O. B. Frothingham, now in Europe, announces that he has abandoned the ministry, and says that "Neither platform nor pulpit will know me again."

### Exploration in Central America.

The newness of our land has often been complained of by sentimentalists as giving it a prosaic, unpoetic character. Gradually, however, the age of discovery and settlement is receding into a distant and romantic past and out from the shadows which have enveloped the prehistoric age of America is emerging an era of Indian civilization which grows in interest. There is coming to be a chance for American antiquarians to exercise their tastes after all. The ruins of that wonderful Aztec civilization which antedated the discovery of this continent are exciting a fresh interest. An expedition, which in resources and men is eminently fitted to secure valuable results, is now engaged in examining, according to the most approved scientific methods, the remains of the temples, statues, implements, houses and cities of those remarkable people.

To the enterprise of the *North American Review* we owe the wide publishment of these interesting investigations. In the number for August Mr. Rice, the editor of the *Review*, gave a comprehensive and very valuable resumé of the labors of those early Spanish and American explorers by whom these wonders hidden in the tropical forests of the South were first brought to light. This instructive paper was followed in September by an article from Mr. Charnay, a French savan who has command of the expedition now at work, detailing in a somewhat informal way, but with delightful naiveté, some remarkable antiquities found in the vicinity of the Mexican capital. The number of the *Review* for October, continues the subject, presenting a theory of cannibalism, describing curious statues and ornaments, detailing the fearful ceremonies connected with human sacrifices, and bringing out someimportant suggestions as to Indian habits and character. It is indeed wonderful how much can be learned of the manners and general life of those children of an unknown age by means of a few broken fragments which remain from their palaces and humbler homes. We seem to see them again prosperous and populous, engaged in their arts and industries and religious rites, their wars and amusements.

A full series of papers, setting forth the results of these explorations, will be given in the *North American Review*, the interest of which is very greatly heightened by photographic illustrations which make eloquent to the eye what is so lucidly treated in the text. This is truly an American theme, very suitable for the pages of the able monthly magazine through which i finds its way to the public mind. To Mr. Bancroft of San Francisco the world is indebted for the best work we have on the Indian races of our land; it is quite probable that his widely-read volumes have stimulated this very research which is now going forward. We must rejoice that the work of these scientific investigations will be presented to a large public in a shape so attractive, and thus help to awaken a curiosity and study which seem to be all that is needed now to give the antiquities of the North American continent a satisfactory solution.

R. B. SNOWDEN.

Brooklyn, N. Y., Sept 20, 1880.

### A Familiar Voice from the East.

DEAR PACIFIC: Home again in the Old Colony, after a five weeks' journey by rail (not, indeed, a five *months'* voyage around the Cape), having been detained at various points by visiting and by sickness. I now send my cordial greetings and grateful acknowledgments for several missives, which were pleasant reminders of friends and scenes in California, and which have almost made me homesick for that fair land. Ill-health must be my apology for not sending you some jottings by the way; but as others more capable, who have been over the same route will doubtless do this, nothing is lost. I send these lines chiefly to assure you that I have not forgotten my promise, and that I mean—as soon as I get my writing-cap on—to furnish you something better.

Boston is to have its 250th anniversary next week, a quarter of a Kiliad since its first English settlement; and, as far as I have learned, the celebration is to consist mainly of an immense parade or procession, in which the military, the fire companies, the different societies and trades, and various historical tableaux are to be prominent. A memorial history of the city, from the earliest traditions to the present time, is in course of preparation, under the editorship of the Librarian of Harvard University, to be published in four quarto volumes. Not less than seventy-two different writers, many of them of national reputation, are advertised as engaged to furnish chapters, each one having a special topic, so that when all is properly arranged and dovetailed it will form one consistent and complete whole.

Boston has now nearly as many thousands of people as there are days in the year, and is increasingly to Massachusetts what Paris is to France. Although the state has gained more than 325,000 during the last decade, 142 towns have lost. What can be done to meet the overshadowing influence of the growing cities, which now have a large majority of the population, and which are to a great degree goverened by ignorant immigrants from the Old World? By the recent census, it appears that Massachusetts has 228 persons to the square mile. If California were as thickly settled, it would have more than 35,000,000; and if all the United States were as densely populated, it would have half as many as there are people on the globe. When we think of the possibilities of our country in the future, can there be too much solicitude and care in laying the foundations?

I will just add one item, which will interest some on your coast. That portion of Plymouth Rock which had been removed from its original bed at the landing-place is to be returned to its former position. There seems to be a sort of an awakened conscience in the matter and a keener sense of fitness; a feeling that this part of the Rock is as much out of place away from the shore as Cleopatra's Needle will be in New York, or as the stolen arm of George Whitfield was when locked up in some dark closet across the ocean. Pilgrim Hall is undergoing a thorough renovation, and its relics and curiosities are for the present exhibited in a temporary structure near the depot. Come and see. Your loving friend,

ATLANTIC.

One hundred and ten years ago tomorrow, George Whitfield died at Newburyport, 55 years old.

## Home Missionary Cal.

Conducted by J. H. Warren, D.D.

Office: No. 7 Montgomery Ave., San Francisco.

### Work Commenced in Arizona.

Last March, unsolicited by any outside party or pressure—and we emphasize the word *unsolicited*—several Christian people in Prescott, the capital of Arizona, voted, after full and prayerful deliberation, to ask the American Home Missionary Society to send them a missionary. Eight of them were members of a Presbyterian organization which had been uncared for, as they termed it, for two years. Others who took part in the meeting were connected with Congregational and Baptist churches.

Immediately on receipt of the application from Prescott, the Society lost no time to answer the call. Meanwhile certain questions came up for consideration which delayed the commission of a missionary for two or three months.

The people who had asked the Society to help them, with the exception of three, proved themselves as earnest and determined, as well as intelligent and conscientious in their feeling that the Society should occupy the field. To them the last Sunday of September—the 26th—was a day of great rejoicing and hope. A Congregational church of thirteen, all good and true, was organized on that day in the parlors of Mr. T. W. Otis. A number more will join it on the first opportunity.

The confession of faith and covenant are taken from our hand-book, and the new church starts off unquestionably evangelical in doctrine, sound in polity, and strong in the character and quality of its membership. If all the churches that are to be in that new Territory follow in the wake of this pioneer church, we shall have no reason to regret the following.

The new church is strongly officered, and enters at once upon the work lying next to it. It has two deacons, clerk and treasurer. Committees are appointed to secure the legal incorporation of the Society, to obtain a lot, to provide the house for the minister, and to look after other interests connected with church work. It may not be long before a chapel will have to be provided for.

While this is the only Congregational church in Arizona, it is not wholly out of fellowship. The Methodist Episcopal church, under the direct care of the Rev. G. H. Adams, Superintendent of Methodist Missions for the Territory, has extended the right hand to the new church with the best of cordiality and Christian feeling. Until the chapel is provided for, our Methodist brethren have offered their house for joint use and occupancy. How refreshing it is to be so greeted and encouraged.

The church is also fortunate in having secured for them the Rev. Theo. C. Hunt, who left this city for his new field on Monday last. He will find a royal welcome awaiting him, an earnest of which he received by letter while here. Mr. Hunt is commended by all who know him, as the "right man for the right place." He goes with the determination to stay. Nothing but cannibals or extreme sickness will ever drive him out of the Territory. On his way to Prescott he will stop in Phoenix and look at the block donated to our church in that city. We hope that by next spring we shall be able to begin foundation work for the planting of a first-class academy on the site.

So the work has commenced at last. Though times are dull and hard just now in Prescott, there are bright prospects ahead. Three railroads are headed thither. In less than two years two of these roads will have their depots in town, and even before that Prescott will advance to the front; and from it, as a Congregational center, it is hoped the whole Territory will be made to feel and respond to the good work of September 26th.

Amounts received by Stephen S. Smith, Agent American Home Missionary Society:

| | |
|---|---|
| Aug. 23, 1880 — S. F. Green-St. Cong. church Happy Band | $ 3 50 |
| Aug. 24, 1880—Petaluma Cong. church. | 50 00 |
| Sept. 1, 1880—A friend | 140 00 |
| Sept. 1, 1880—Antioch Cong. church | 3 05 |
| Sept. 6, 1880 — Oakland Plymouth-Av. Congregational church | 9 80 |
| Sept. 6, 1880—Woodland Cong. church. | 9 00 |
| Total | $215 35 |

## Religious Intelligence.

### California.

Gen. S. A. Chapin will present a "Review of the Session of the General Association" at the Congregational Club next Monday.

"The duty of good citizens in view of homicides and suicides," and "Charity vs. Carnivals," are topics on the docket of the Congregational Club, and may come up for discussion shortly.

We are very glad to report that Rev. Dr. Mooar returned from the East last Saturday in good health, and preached in Plymouth Avenue church, Oakland, last Sabbath.

Rev. Dr. Warren has returned again to this city, after an absence of seven weeks in Prescott, Arizona.

Five persons were added to the Bethany church in this city last Sabbath morning, two by letter and three by profession, of whom two were Chinese.

Plymouth church last Sunday was a-bloom with floral decorations, in commemoration of the eighth anniversary of the settlement of its pastor, Rev. T. K. Noble. From the sermon preached on the occasion, reviewing the mercies and the work of the year, it appears that the congregations have been uniformly larger than at any previous period of the pastorate; and that, in addition to nearly $5,000 for current expenses, there has been raised for foreign missions, home missions, mission Sunday-schools and other charitable objects, over $2,700. Weekly prayer-meetings have been held, both in the church and the new chapel; and three Sunday-schools carried on, with an aggregate attendance of 920 pupils. But that which will make the year memorable in the history of the church is the securing of a lot and the building of a chapel for Sabbath-school purposes in the western part of the city. Money also has been raised for the purchase of the adjacent lot, upon which to build a new church edifice whenever the present church property can be disposed of. The church is free from debt, and its present membership is 342.

At Petaluma they had a communion last Sabbath. The congregation was larger than usual. Three were added to the church by letter. The pastor preached in the morning on, "It is finished"; and in the evening on, "Moody and Sankey as Revivalists." A new superintendent was chosen for the Sabbath-school, and it is intended to make that institution more effective.

Rev. G. H. Smith preached at San Jose last Sabbath.

Rev. I. Goodell, recently from Grand Ledge, Mich., preached at Redwood City last Sabbath morning. Rev. G. F. Fitch of China preached in the evening.

Good news still comes from Rev. F. J. Culver of Geyserville in regard to church, Sabbath-school and temperance work.

Five persons were added to the Nortonville church on last Sabbath, three by profession, one of whom was baptized by immersion.

The ladies of the church and congregation at Nortonville had a first-rate tea-party and most excellent concert on Tuesday of last week, for repairing and renovating the church. We are glad to learn that it was a grand success.

The Santa Cruz *Sentinel* says: "Before leaving San Jose, the Rev. Mr. Willett, now pastor of the Santa Cruz Congregational church, was presented with Shakespeare's works and other volumes, and his wife with a purse of money, by his sorrowing congregation. A purse of $200 was made up for Rev. Dr. Willey before he left Santa Cruz for Benicia."

Rev. T. C. Hunt, from Buena Vista, Colorado, has been in this city for a few days, but left last Monday to take charge of our church in Prescott, Arizona.

The Superintendent of the Woodland Sunday-school says that 99 new pupils have been received by him during the last year. The average attendance during the year just ended is 82; the average of last year was 52. During the year the school has purchased a new library, has been well supplied with Sunday-school papers and helps of all kinds, is out of debt and has money on hand.

On the 28th of September a regularly called council met at Benicia to consider the advisability of installing Rev. S. H. Willey D.D. as pastor of the church in that city. The churches invited were the First Congregational church, Oakland; Congregational church, Martinez; Congregational church, South Vallejo; and Plymouth Congregational church, San Francisco; also Rev. J. A. Benton D.D. The council, having found the dismission from the church in Santa Cruz and the call to Benicia orderly, and also having heard from the candidate an account of his early religious training and experience—life at college and seminary, his coming to California in the early settlement of the state, and an extended account of his religious belief—voted that the examination be considered satisfactory. The installation took place in the evening. The parts in the service were as follows: Invocation and reading of the Scriptures, Rev. John Hooper; Sermon, Rev. J. K. McLean D.D.; Charge to the pastor, Rev. J. A. Benton; Charge to the people, Rev. T. K. Noble. This church, having been a long time without a pastor, is to be congratulated on having now a tried pastor of the ripe experience and large knowledge of Dr. Willey; and, on the other hand, the pastor is to be congratulated in having a quiet home, in an orderly community, among an appreciative people.

An old subscriber met us on the street the other day and said: "Here are the $5 for my subscription and that of my friend for whom I pay." "But they are not due in advance." "Never mind, here is the money; take it and give us credit." How different is this from the conduct of some of our friends to whom we send bills or go again and again until we are ashamed, and then don't get the money.

The Congregational church at Martinez was organized in June, 1874, consisting of thirteen members, including the minister, Rev. W. J. Clark. We rented the Methodist church in which to hold service, but were entirely dependent upon the Home Missionary Society for our salary fund during the first year. The second year we employed Rev. E. B. Tuthill as pastor, giving him $600 per annum, the Home Missionary Society making up the balance—just how much we do not know, for he was not one to complain, however small the allowance. In June, 1877, we purchased the church and parsonage belonging to the Methodist Society, paying but a small sum down, thus incurring what was to us a very heavy debt, for we as yet numbered only nineteen members. We were a band of hopeful, energetic women, and by various entertainments, lunches, etc., we succeeded in making our last payment December, 1879. In the meantime, we had purchased a new church organ and made many changes and repairs in both church and parsonage. In the spring of the year 1879, Mr. Tuthill's health having failed, he was obliged to resign. The church then entered into negotiations with Rev. John Hooper with a view to securing his services as pastor. As one of the characteristics of this minister is independence, he agreed to remain with us one year on a very small salary ($75 per month), provided we would become self-supporting. We made the effort and succeeded admirably, never going behind a single dollar. I sincerely wish all ministers could say the same in regard to their salaries. The next year, which brings us down to the present time—1880—we raised the salary to $85 per month for the same minister, as we have no desire to change, but feel very proud of our young pastor. We now number thirty-one members, and have a large, intelligent and attentive congregation. We have just finished refurnishing our old church—getting new carpet, seats and pulpit. Our minister presented us with a beautiful chandelier, so we look clean, bright and cosy. COM.

At a meeting held by the Congregational church of Chico at their church on Sunday evening, Sept. 27, 1880, the following resolutions were unanimously adopted:

WHEREAS, In the providence of God, Rev. L. H. Meade has tendered his resignation as pastor of the Congregational church in Chico; therefore, be it

*Resolved*, That it is with feelings of regret that we are called upon to sever our connection as pastor and people.

*Resolved*, That we regard Brother Meade as an earnest worker, an able and faithful pastor, and as a gentleman social and devotional in spirit.

*Resolved*, That wherever in the providence of God Brother Meade and his amiable and useful wife's lot may be cast, they will carry with them our heartfelt sympathy, our best wishes and prayers for their success in building up the Redeemer's kingdom.

*Resolved*, That these resolutions be spread upon the minutes of the church, and a copy be forwarded to THE PACIFIC for publication.

J. F. NEUMAN,
M. V. LAY,
J. T. RANSDALL,
Board of Directors.

### Other Denominations.

PRESBYTERIAN.—A church has been organized at Tombstone, Arizona.——Rev. James Cameron, pastor of the Second Presbyterian church, Oakland, has been agreeably surprised recently.——Rev. John Rea has received and accepted a call to Watsonville.

BAPTIST.—Rev. R. A. Windes says the house of worship at Prescott is the "neatest chapel in Arizona."——Rev. T. J. Well was recently ordained at Yountville.

METHODIST.—The second annual supper of the Young People's Society of the Central M. E. church in this city last Friday evening, was an enjoyable affair.——Prof. Frambes writes from Phœnix, Arizona, saying: "We have started off nicely in the school here, and I am hopeful for the future."

METHODIST SOUTH.—They have been having a grand time at Los Nietos camp-meeting. "The whole ground blazed, and all denominations caught the holy flame. Eighty were converted, and 104 were sanctified. Twenty-five have already joined the M. E. Church South, and others are yet to be received. With hand-shaking and sweet songs, the meeting closed in a blaze of glory."——Dr. Wilson, Missionary Secretary, preached recently in Chico.

EPISCOPAL.—Rev. Dr. Jenks is officiating for Rev. Dr. Beers.——Rev. Elias Birdsall has been called to St. Athanasius' church, Los Angeles.——St. Luke's church in this city has been repaired and enlarged.——Rev. E. J. Lion, rector of St. Stephen's, has been elected Secretary of the Board of Missions.——Rev. Mr. Cowan has left Suisun, and gone to Cleveland, Ohio.

### Temperance.

The Grand Lodge of Good Templars of this jurisdiction is in session this week at Sacramento. The past year has been a very successful one for the order.——The Prohibition party is reported as gaining ground in this and other states.——The Sons of Temperance have been gaining of late.——The Temperance coffee-houses in this city still report success.

### Eastern and Foreign.

The total preaching power of the English Methodist connection is given at 38,000 preachers, of whom only some 3,600 are ordained ministers, and the remaining 34,400 laymen.

A Presbyterian theogical seminary has been established in Tokio, Japan.

There are 282 Protestant common schools in Turkey.

The last religious census in France shows that there are 35,387,803 Roman Catholics, 467,531 Calvinists, 80,117 Lutherans, and 33,113 of other Protestant denominations. The Jews number about 50,000, and 90,000 are attached to no church.

The harmony of the First African Baptist Church, Richmond, Va., it is said, has been disturbed of late, and some 700 members will "draw out" and start a new church. That will leave nearly 4,000 in the old church.

Mtesa, the Central African king, who desired Stanley to send Christian teachers, has renounced Christianity and returned to Paganism.

Dr. Legge, the Professor of Chinese at Oxford, Eng., says if the present rate of conversion of the Chinese to Christianity continues, by the year 1913 there will be 26,000,000 of church members and 100,000,000 of professed Christians in the Chinese Empire.

### Cal. W. C. T. U.

The annual meeting of this society was held a short time since, at the First Independent Presbyterian church in Oakland. The society is generally diffused, and has local organizations in the principal towns, most of which were represented in the convention.

Both morning and afternoon sessions were preceded by a prayer-meeting, Mrs. J. B. Hill conducting the morning service, and Miss Sarah D. Morrison leading in the afternoon.

The afternoon session was devoted to the routine busines of the society, and the election of officers, with a partial discussion of the resolutions.

The secretary's report showed active work accomplished and satisfactory results. A vote of thanks was unanimously tendered the retiring president, Mrs. G. S. Abbott for the efficient manner in which she has performed her duties.

The following officers were elected: Mrs. P. D. Browne, president; Mrs. John A. McNear, vice-president; Mrs. Mary E. Congdon, secretary; Mrs. J. G. Nickersham, treasurer; also several county vice-pesidents, and an executive committee.

There was a public meeting in the evening, at which Dr. McLean and Mr. Cameron made interesting and forcible addresses. The subjoined resolutions bearing upon the cause were under discussion at both sessions and were adopted.

*Resolved:* That in the coming year the cause of temperance be more frequently and earnestly presented in Sabbath-schools, since the influences of a higher education are often counteracted by habits of dissipation found in connection with college life.

*Resolved:* That we appeal to the regents and professors of our University to enforce the law that no liquor shall be sold within two miles of the institution.

*Resolved:* That we consider the introduction of scientific temperance into the regular course of study in our own public schools as one of the most helpful lines of our work; therefore we urge the Unions here represented to take action in their various localities.

*Resolved:* That since the example of teachers in our public schools is powerful in moulding the opinions of the young committed to their care, we ask them to use their influence in behalf of total abstinence.

*Risolved:* That we hold the Christian Sabbath to be the safeguard of our republican institution; we will as societies persistently resist all encroachments upon its sacredness.

*Resolved:* That the press, with its mighty power, be enlisted to aid us in the work of saving the youth of our land from the perils of intemperance.

The points referring to the university law brought out much earnestness of expression, and it was hoped that the law would be enforced. The third resolution of scientific temperance as a branch of study in our schools evolved the new idea of the times in a peculiar and interesting manner. It was shown to be one of the most helpful lines of the work; but how the union was to take action in the various localities was indefinitely stated.

Since the convention, the Petaluma Union has taken action in Sonoma county; the manner and glorious result we will state next week. We have sent out our petition to the regents of the university for signatures and with God's help expect to do a grand work the coming year.

M. E. C.

Petaluma, Sept. 18, 1880.

### Annual Meeting of the Woman's National Christian Temperance Union.

The Woman's National Christian Temperance Union will hold its seventh annual meeting in Clarendon Street church, Boston, Mass., commencing Wednesday, October 27, 1880. Each State auxiliary is entitled to one delegate for each Congressional District. Besides the foregoing representation, the President and Corresponding Secretary of each State Union, also the chairmen of standing committees, and the Editor and Publisher of *Our Union*, are delegates, by virtue of office. Owing to the great difficulties in procuring reduced railroad rates over such a large extent of country, it was deemed advisable, by the Executive Committee at Indianapolis, to leave the matter with each State President to secure reductions in her own State as far as practicable. Our local auxiliaries are requested to observe Saturday, October 23d, as a day for special prayer for God's blessing and guidance upon this National Convention, which will be called upon to consider a new plan of representation and other subjects of vital interest to our great and growing work "for God, and Home, and Native land."

FRANCES E. WILLARD,
MARY A. WOODBRIDGE, President.
Rec. Secretary W. N. C. T. U.

## Oregon Department.

CHAPLAIN R. S. STUBBS, Oregon Editor.

### History of the Cengregational Churches at Hillsboro, and at other places.

BY REV. M. EELLS.

In 1842 a Congregational church was organized by Rev. J. S. Griffin, about two miles northeast of the town, and before any one knew where the town would be. It has, however, never been connected with the Association, nor has it held regular services for many years; for when Hillsboro became a town this church seemed to be too far away.

The first labors at the town were about 1855, by Rev. C. Eells, who lived about a mile from the place. He preached there monthly and held a Sabbath-school a good share of the time until 1857, when he removed from the place, and but little more was done for several years, except occasional preaching by Revs. E. Walker and S. H. Marsh. Two families, however, who had been connected with the Congregational church at Forest Grove, moved into the neighborhood, and a few others were found with similar ideas, so that in the spring of 1866 a church was organized by a council of seven members, of which Rev. E. Walker became pastor, preaching there about once a month. This arrangement continued for near two years, and with some help from Dr. Marsh for as much longer, when it was reported vacant; but since 1875 Dr. Atkinson has been able to visit it occasionally, hold communion services, look after its interests and encourage its members. It has, however, never had any additions to its membership, and death and removals have reduced the membership to four, who have been constantly known as efficient workers in the Union Sabbath-schools, prayer meetings, church services, benevolence, temperance and all good work, and who still "hold the fort."

Thus a sketch of all the older living churches which have been connected with the Congregational Association of Oregon and Washington has been published. A few of those organized during the present year have not been mentioned, and a few words will suffice for each.

MOUNT ZION.

This church is about three miles from Portland. About ten years ago, when Dr. Atkinson was pastor of the church at Portland, besides his two regular services he often walked to this place and held a third service. Much of the time, too, Dea. H. M. Humphrey, who lived here, held a Sabbath-school and Bible-class for the benefit of those who could not well go to Portland on the Sabbath. During the latter part of 1879, considerable religious interest was found to exist among the older members of this school, and January 4, 1880, the organization was perfected with eighteen members by Dr. Atkinson, many of its members coming on profession of faith from the Sabbath-school. Rev. Edward Rogers has been secured as pastor, who labors also as pastor of the Beaverton church.

BEAVERTON.

This church, in Washington county, Oregon, was organized by Dr. Atkinson, January 4, 1880. The preliminary work was begun by him at least as far back as 1876, but quarterly visits were about all he was able to give them. On account of a great storm several were prevented from joining it at its organization, who intended to do so, so that it was begun with three members. Six have since been added to them. Rev. Edward Rogers has been secured as pastor in connection with the church at Mt. Zion.

PRINEVILLE.

This church, in Wasco county, in Eastern Oregon, was organized by Rev. Dr. Atkinson, April 11, 1880, after a week of earnest Christian work among the people, with eleven members. But few religious services had been held there. The Baptists had organized a church seven years previous, but had had no preaching or minister during the time The Methodists had monthly services. But it seemed desirable for Christians to come together in a union organization, and when this was done Dr. Atkinson was chosen pastor. Mr. C. H. Walker, of the Warm Springs Agency also visits them about once a month and preaches to them. The organization has aroused new Christian effort, and a Union church building is under contract by the people.

WASHOUGAL.

This church was organized by Dr. Atkinson, May 4, 1880, with three members, and is in a much neglected field. Only occasional services have been held for many years in the district. Three denominations united in the organization, and the people were glad to receive Sabbath worship. Dr. Atkinson was chosen pastor, and preliminary steps taken to erect a church.

MOUNT PLEASANT.

This church, in Skamania county, Washington Territory, was organized in a family room, with eight members, by Rev. Dr. Atkinson, after two visits among the people and two Sabbath services. They had neither church service nor Sabbath-school, nor a prospect of any, and some of them had not heard a sermon for two years. Four Christian families were found, however, who had family worship regularly, but were members of three denominations. Their organization was a glad surprise. They have chosen Dr. Atkinson pastor, with other officers, and made arrangements to begin a church building.

EIGHT MILE CREEK.

This is about eight miles from the Dalles, is in the midst of a farming and grazing community. It is composed mainly of members who were connected with the church at the Dalles, but whose residence is here. It was organized September 14, 1879, with six members, and has enjoyed the services of Rev. E. P. Roberts as pastor.

### The Model Minister, from a Layman's Standpoint.

BY GEO. H. HIMES.

[Read before the Willamette Conference of Congregational churches held in Salem, Oregon, September 21-22, 1880.]

1st. The model minister is a man of one grand, central idea, and that is, an all-absorbing desire for the salvation of souls. Growing out of this, an intense sympathy for all classes and conditions of the human race, which is shown by his daily conduct as well as by words.

2d. To do this it follows that he is a soundly converted man. This may seem paradoxical; but I believe there are unconverted men in the pulpit as well as the pews. No one can have that love—charity—for his brother that passeth all understanding until he has felt that all-abounding grace in his heart which comes from being fully reconciled to God; neither can he be fitted to carry forward the work of the Church on earth until he first has found comfort through the sacrificial atonement of our blessed Redeemer, and made God's will his own. In addition to this, he has the recognized qualities of leadership in an eminent degree; as upon his ability to organize, direct and put others to work, his success as a minister largely depends.

3d. He is careful in his daily intercourse with the world, and remembers that a thoughtless action or an ill-advised word may undo the effect of months of persistent and otherwise efficient work. Hence he guards himself at every point, and is a constant suppliant for divine wisdom to enable him to be circumspect and do his whole duty.

4th. He is a man who thoroughly understands human nature in all its varied phases of sinfulness, and rarely makes those errors in judgment by which the advance of Christ's cause is so often retarded.

5th. He does not believe in proselyting, in the ordinary sense of that term. The burden of his heart is, that souls may be saved through Christ, and that his kingdom may be built up on earth; not that his particular church may be strengthened, and he be thereby given an opportunity for self-glorification upon the great amount of good he is doing. Christ is all in all to him. He regards himself simply as an instrument in Christ's hands, and his sole desire is to do his will.

6th. He preaches practical, pointed sermons, of thirty minutes or less in length, and when he gets through he stops; and he never begins preaching unless he has something to say—a message to the world, inspired of Christ. He impresses upon his hearers that religion is something for the week-day as well as the Sabbath; for the street as well as the closet; for the young as well as old; for the hours of supreme happiness as well as deepest distress; as much needed in every business transaction by both parties thereto, as beside the deathbed; that there is no condition in life that is not made better by its elevating and purifying influence. And to crown all, and give point and force to his words, he believes what he says, and practices what he preaches. He makes short prayers, also, and has a definite object in mind to pray for. He does not wander from the Fiji Islands to "Greenland's icy mountains," and pray for all creation, singly and collectively; but he has personal wants, together with his congregation, and unites with them in addressing "Our Father's" throne in simple and trusting petitions and expressions of thanksgiving that are devout and direct.

7th. He speaks plainly, and calls things by their right names. He denounces sin in purple and fine linen and that clothed in rags with equal vehemence; yet has an intense love for the sinner. He knows that in God's kingdom all souls are rated at equal value. He makes no compromise with sin in any form. He applies Christ's teachings to all the varied walks of human life, in social as well as business relations. The keynote to all his work is, the world's reconciliation to God through Christ.

8th. He does not wear a ministerial strait-jacket and speak in falsetto tones from the pulpit, disgusting his hearers, wearying himself and destroying his own usefulness. But he preserves his identity, acts naturally and at ease, under all circumstances, and is able, at all times, in private conversation or otherwise, to command a respectful hearing upon the subject nearest his heart.

9th. His life is patterned after the Master, and he is thoroughly unselfish; hence he is polite, in its proper sense. He could not be otherwise, since God's great hand-book of politeness is his constant companion. He treats with equal consideration the rich and poor, high and low, old and young; and the wretched hovel and lowly cottage are as often graced by his presence as the rich man's abode. He knows that God is no respecter of persons, and hence, how can *he* be?

10th. Be he ever so gifted, and blessed with the world's admiration and appreciation, he never forgets that his powers were given to him by God, and that to him he is amenable for their proper use. Consequently, he is never carried away with a sense of his own self-importance, nor filled with that vanity which occupied so prominent a part in the earlier life of that wisest of men, Solomon of old.

11th. He is a man of robust body and vigorous mind, who takes the best care of himself, and never indulges in any undue strain upon either his mental or physical organization, rightfully believing that to do so would be to profane the temple of the living God, in whose image he is created; yet he, by careful and well-directed effort, being fully consecrated to God's service and filled with his spirit, is able to do a wondrous work for the Savior of all.

Such, to my mind, are a few of the many requisite qualfications needed to form the well-rounded character of the model minister, who, in the very nature of things, will never exist except in fancy, until the model layman, of whom brother Knight will tell you, comes upon the stage of action.

### Dr. Lord's Lectures.

Dr. John Lord, the distinguished author and lecturer on history has arrived, and will begin a course of lectures in this city, in Dashaway Hall, on October 7th, and a course in the Independent church, Oakland, Oct. 8th.

He comes in response to an invitation extended him by about fifty of our most prominent citizens, and it is hoped that the opportunity of studying art and cultivating historical knowledge will be generally improved. Five years ago, when he lectured in Mercantile Library Hall, his audiences were large and composed of the best and most intelligent people in the city. No lecturer was ever more appreciated than Doctor Lord by our citizens. During his stay he delivered several lectures for the benefit of churches, and these as well as the general course were eminently successful in attendance and interest. We hope that he will be generally heard.

### The State Association and Dr. Lord's Lectures.

The meetings of the State Association in Oakland will close on Friday afternoon, October 8th, and the first lecture of Dr. Lord in the Oakland course will be given on "Society in the Old Roman World," the same evening. We are glad to be able to announce that all ministers who are connected with the Association and can remain for the lecture will be furnished with a ticket for the same upon application to Rev. F. E. Shearer or Dr. J. K. McLean, both of whom will be at the meeting of the Association.

CROPS IN IRELAND.—The Irish correspondent to the London *Times* writes: "The potato crop is simply magnificent. What few men can recollect seeing is now seen on all hands—the fields beginning to wither naturally without a sign of disease. This is chiefly owing to the change of seed, the Champions being planted on all hands from east to west, and fully bearing out the good things spoken of them. The price of oats and cattle has doubled since last year; that of pigs more than doubled. Oats are a good crop, and turnips and mangolds never looked better.

A returned missionary from China said, the other day, that after he had discoursed to them for an hour on a theme upon which their ignorance was dense, the Chinamen (such was their self-conceit) would say, "Why, that man knows something, if he is an outside barbarian. Perhaps, after all, he knows almost as much as one of us." This equals the assumption of now and then a Chinese-hater among us, or the pretentions of a and-lotter on his "native soil."

WOMEN AT OXFORD.—The movement for the higher education of women at Oxford University has been so successful that it is necessary to enlarge Sommerville Hall. A meeting, conducted by Lord Aberdare, has just been held in London for the purpose of providing for this enlargement.


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## The Children's Corner.

### GOD'S WORK.

Gathering brands from the burning,
  Plucking them out of the fire,
Lifting the sheep that have wandered
  Out of the dust and the mire;
Bringing home sheaves from the harvest,
  To lay at the Master's feet—
Lord, all thy hosts of angels
  Must smile on a life so sweet.

Speaking with fear of no man,
  Speaking with love for all,
Warning the young and thoughtless
  From the wild beast, "Alcohol;"
Showing the snares that the tempter
  Weaveth on every hand—
Lord, all thy dear, dear angels
  Must smile on a life so grand.

Fighting the bloodless battle
  With a heart that is true and bold—
Fighting it not for glory,
  Fighting it not for gold,
But out of love for his neighbor,
  And out of love for his Lord;
I know that the hands of the angels
  Will crown him with his reward.

For whoso works for the Master,
  And whoso fights his fight,
The angels crown with a star-wreath;
  And it glows with gems most bright.
They wear them for ever and ever,
  The saints in that land of bliss,
And I know that heaven's best jewel
  Is kept for a soul like this.

—*Selected.*

### Rob's Magic Mirror.

Rob waked up cross on Monday morning, crosser than usual. The first thing he said was: "Dear me; I wish that old bell wouldn't ring. I don't want to get up." Nevertheless, he got up and dressed, pouting all the while.

Breakfast was on the table, and father and mother were taking their seats as Rob came in. But Rob did not even say "Good morning," in answer to his mother, but only this instead: "There, now, mother; you said you would have some buckwheat cakes!"

"They are coming, Robbie; Jane is frying them now," said his mother; "wait a minute."

"Yes, 'wait,'" he grumbled, "I always have to wait. I want my breakfast."

"Robert!" said his father, warningly. When father said "Robert," it was best to be careful; and as the cakes were just then brought, Robert contented himself with looking sulky while he ate them. By-and-by he broke out again: "Father, can't I have a new ball?"

"Another ball? Where is the last one you had?"

"Oh, I lost that last week!"

"Then I think it will not pay to buy another for you to lose."

"O father, I should think I might have one! All the boys do but me."

"No, Rob," returned his father; "not till you can be more careful and more ——" "pleasant," he was going to say, but Rob snapped out:

"I don't care; you never let me do *anything!*" and marched out of the room.

"What shall we do with the boy?" sighed his mother.

"He is growing crosser every day. He needs a lesson," said his father.

School went ill that morning with poor Rob. He failed in one lesson and blundered in another, was beaten at marbles at recess, struck the boy who won, and was reprimanded by the teacher. He came home in bad humor but was surprised and mollified to find lying by his plate a pretty pocket-case containing comb, brush, and a dear little looking-glass. "Oh! thank you sir," cried Rob, smiling up at his father. "I've wanted one this long time,"

"Don't lose it," replied his father; "Rob, that is a sort of magic glass, such as you read of in Arabian Nights."

Rob looked doubtfully, first at the glass, then at his father, and asked, "But what will it do?"

"Oh never mind, you'll find out. All you have to do is to be sure to look into it whenever anything goes wrong."

Rob ran back to school, his gift safe in his pocket, and his mind so full of curiosity about it that he almost wished something *would* go wrong, to give him a chance to make a trial of its powers. He had not long to wait. Proud of his new possession, he made haste to display it to the other boys. In spite of his rather boastful air, the boys were all admiring the neat case and the pretty toilet articles, when Ben Barlow came up. Ben was a rough, coarse lad, who took pride in "taking down" his companions. No sooner had he seen the toilet case than he exclaimed, "Pooh! that's nothing great," and with a quick movement tossed it into the muddy street.

"For shame, Ben Barlow," cried half a dozen voices, as Rob, white with anger, ran to pick up the case. It was covered with mud, and scratched by a rough stone, pretty and new no longer.

"You coward," muttered Rob, shaking his fist at his tormentor, "I'll—I'll." But words failed, and Rob was not ready for deeds. Instead, he began to examine his case, drawing out one by one the brush, comb and glass, to see if each were safe. As his eye fell on the last his father's words came to mind, and Rob eagerly scrutinized the shining surface with vague anticipation. Nothing remarkable happened, however; but while Rob gazed he noticed the disagreeable scowl on the face he saw reflected. It was not a pleasant sight, and it changed the current of his thought. "Whew! I didn't know I looked like *that*," he whistled under breath.

Just then the school-bell rang, and the boys hurried to their seats. Once again that afternoon Rob stole a glance at his mirror. He failed in his spelling-lesson, and had gone down two places. Now things were going wrong, if ever, and he quickly drew out the glass, but with no better result than before. "H'm!" pondered Rob, "I don't see what father meant." At the tea-table he asked for explanations, but his father only said with a knowing smile, "You follow directions, Rob, and you'll see before long what the magic is." So Rob went to bed more curious than ever.

Next morning everything went smoothly till about half-past eight, when, as Rob was counting his marbles, he heard his mother's voice calling, "Robbie, where are you? I want you to run to the store for some butter."

"O mother!" Rob called back, "I can't; I shall be late."

"Not if you hurry. Come, quick."

"I *shan't!*" muttered Rob, with emphasis. Now what do you suppose put it into Rob's head to pull out his glass just then? You don't suppose he called that a case of "things going wrong," do you? Do you suppose that the magic was beginning to work? Do you suppose he felt anxious to see his own expression at that minute? Whatever the reason was, Rob did pull out the glass and took a good look. Then he put it back and went into the house. In a minute more out he came with the butter-pail in hand, and marched over to the store. "What *is* there about that glass?" he thought as he went along. "I don't see anything ever but just my own face, same's I should in any looking-glass. I don't see *that's* any magic. 'Tisn't very handsome. Wonder if I do look like that much of the time. Wonder if I houldn't look better if I kept pleasant."

Once admitted, that last thought was not to be easily banished. It took firm hold of Rob, and resulted in a stout resolve that he *would* keep pleasant henceforward. Poor boy! when any one has a habit of being cross, that resolve is not so easily kept. He fell into the habit of peeping into his glass on all occasions—not now to look for magical results; he had forgotten all about that—but to see if he looked any better. Of course, it was not long before the boys noticed this, and began to laugh at him; and then, of course, poor Rob was furious, and forgot his good resolve. So, day after day went by. Rob thought he had never passed so unhappy a week. By Saturday night he was utterly discouraged. He had been very cross that day, and he cried himself to sleep. Sunday morning he told the whole story to his mother with many chokings and a stray tear-drop or two in spite of Rob's efforts at self-control. "And there *never* were so many things to vex me," he added, "as since I tried to be pleasant; and—oh, dear, it isn't one bit of use."

"Robbie," said his mother, "once there was a man in a boat floating down a river. He did not have to work at all. But after a while he took up his oars to row back. He tugged and tugged, but still the current drifted him along. 'Why!' said the man, 'the current was not half so strong before I began to row.'"

"How foolish!" said Rob. "It was just as strong, only he didn't feel it when he was floating the same way."

"Yes," said his mother; then she stopped.

"But why"—began Rob. "Oh, yes, I see! You mean things were just as bad before I tried, only I didn't notice. But that doesn't make it any easier—does it, mother? And *I can't* be good; it's no use at all," wailed poor Rob.

"No, my darling; you can't—all alone," she answered; and there the conversation dropped, for Rob's father called that it was time for church. It would be useless to tell Rob that the sermon he heard was not made for him. He *knew* it was, though how his minister had found out about him he could not guess. And I think he was right. To be sure, the minister did not know about Rob, but God knew—and he sent the message, didn't he? A part of what Rob took home was this: "Some of you are trying to do the work yourselves. You are asking, 'What shall I *do?*' and you think that you are to make yourselves better, before you can come to Jesus. But Christ's work is finished. You cannot add to it. All he wants of you is to *take it*, and own that it is his work, not yours. Here is a great advantage which a Christian has over others. Others try to cover up their sins, or pretend to think them not of much consequence; but a Christian knows he may bring them all to Jesus, for Jesus has borne them all. He may confess to Jesus what others dare not own to themselves, and in Jesus' presence he dares face himself."

"That's what I want," thought Rob, with a glad bound of heart. "I'm willing, I know I'm willing to have Jesus do it all." So the great load was lifted.

Not many days after came Rob's birthday, such a happy one! His presents delighted him. From his mother there was an illuminated text, "My grace is sufficient for thee;" from his father, the much-desired new ball and a little Bible. On the fly-leaf of the latter were Rob's name, the date, and below this text: "But we all, with open face beholding *as in a glass* the glory of the Lord, are changed into the same image from glory to glory, even as by the spirit of the Lord," (2 Cor. iii: 18).

"O father!" cried Rob, with sparkling eyes, "now I know what you meant by saying there was magic in my little glass. But I don't think it is a bit like the Arabian Nights."

"No matter," said his father, smiling, "your face already shows the magical effect."

"I hope it will go on till I am 'changed into the same image,'" Rob whispered, very low.—*S. S. Times.*

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Professor Hitchcock is reported to have found a boulder on Mt. Washington of great significance, showing that the mountain was completely submerged during the glacial period, contrary to the opinion hitherto entertained. It corresponds to the character of the rock on Cherry Mountain, ten miles northwest, and 3,000 miles below the summit of Mt. Washington. It was taken down the mountain, and goes to the Natural History Rooms in Boston.

### Irving's Early Love.

Few men pass through life without at least one romance. Sometimes it brightens their subsequent existence, but occasionally it becomes the shadow from which they never emerge Such a romance occurred in the life of Washington Irving, which is thus told by Mr. C. D. Warner:

He had formed a deep and tender passion for Matilda Hoffman, the second daughter of Josiah Ogden Hoffman, in whose family he had long been on a footing of the most perfect intimacy; and his ardent love was fully reciprocated.

Irving was restlessly casting about for some assured means of livelihood which would enable him to marry—perhaps his distrust of a literary career was connected with this desire—when, almost without warning, Miss Hoffman died, in the eighteenth year of her age.

Without being a dazzling beauty she was lovely in person and mind, with most engaging manners, a refined sensibility, and a delicate and playful humor.

The loss was a crushing blow to Irving, from the effects of which he never recovered, although time softened the bitterness of his grief into a tender and sacred memory.

He could never bear any allusion to her, even from his most intimate friends.

After his death, in a private repository, of which he always kept the key, was found a lovely miniature, a braid of fair hair, and a strip of paper, on which was written in his own hand, "Matilda Hoffman;" and with these treasures were several pages of a memorandum, in ink long since faded.

He kept through life her Bible and her Prayer Book; they were placed nightly under his pillow in the first days of anguish that followed her loss, and ever after that they were the inseparable companions of all his wanderings.

That bereavement cast a cloud over his otherwise gay disposition, which was never altogether dissipated, and gave an abiding tinge of melancholy to his life.

Its effect upon his literature is not less discernible; it appears here and there in certain half tones of tenderness.

I think its sentiment pervades the "Sketch-Book;" a touching passage in "Rural Funerals" is colored by this memory; and we recognize the note in a passage in St. Mark's Eve in "Bracebridge Hall," beginning—

"I have loved as I never again shall love in this world—I have been loved as I never again shall be loved."

The two months after this event Irving spent in retirement; but solitude was as insupportable as society, and the author who never for long nursed a grief in idle repining, sought relief in the completion of his book.

He felt himself that the spirit was taken out of it, and never looked back to its composition with pleasure.

The loving eyes that he expected to see dance with sympathetic merriment in its perusal would never see its pages.

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THE MANUFACTURE OF CLOTHING.—It is estimated that 50,000 men and women are employed in Philadelphia in the manufacture of clothing, and 20,000,000 suits are made every year. Cutting machines are gradually finding their way into all of the large manufacturing establishments of the city. The machines have a capability of cutting nearly eighteen hundred garments in a day of twelve hours, or about equal to the combined results of the labor of eight men. Buttonholes also can be worked by machinery at the rate of one hundred and eighty per hour, while by hand it would take the same period to complete three holes. By the cutting machines folds of cloth forty-ply thickness can be easily cut through. An instance of the value of machinery in expediting manufacture is afforded in the fact that the establishment where cutting and buttonhole machines are used turns out one hundred suits ready for wear inside of twelve hours.

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TEMPTED BY DEGREES.—Satan seldom comes to Christians with great temptations, or with temptations to commit a great sin. You bring a green log and a candle together, and they are very safe neighbors; but bring a few shavings and set them a-light, then bring a few small sticks and let them take fire, and the log be in the midst of them, and you will soon get rid of your log. And so it is with little sins. You will be startled with the idea of committing a great sin, and so the devil brings you a little temptation, and leaves you to indulge yourself. "There is no harm in this, no great peril in that;" and so by these little chips, we are first easily lighted up, and at last the green log is burned. "Watch and pray that ye enter not into temptation."—*John Newton.*

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Some Pyramid-Lake fishermen recently camped in a small valley and built a fire, which spread, and greatly to their surrise, lit jets of gas from natural wells. They found no less than nine of the jets within a circle of about five rods. The gas was found to proceed from little blow-holes from half an inch to an inch in diameter, and the flames were ten or twelve feet high. They left the jets burning when they broke camp next morning. A few days later they found the wells still burning the same as they had left them. On this last trip a Piute Indian went with them. Lighting a stick he went some rods further up the valley and touched off a dozen or more jets that were fed from holes upon and around a little hillock.—*Bulletin.*

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A Yankee tobacco chewer was in the habit of declaring about once a month that he would "never chew another piece," but broke his pledge as often as he made it. On one occasion, shortly after he had broken off, he was seen taking another chew. "Why," said his friend, "you told me you had given up that habit, but I see you are at it again." "Yes," he replied, "I have gone to chewing and left off lying."


## Union Savings Bank

CORNER BROADWAY AND NINTH STREETS,
OAKLAND.

**Capital,** (Paid in Gold) **$450,000.**
**Reserve Fund,** (Dec., '79) **$31,000.**

BOARD OF DIRECTORS:

| | |
|---|---|
| A. C. Henry, | J. West Martin, |
| John C. Hayes, | W. W. Crane, Jr., |
| S. Huff, | R. S. Farrelly, |
| R. W. Kirkham, | Samuel Woods, |
| Chas. W. Howard, | William Meek, |
| D. Henshaw Ward, | Chauncey Taylor, |
| E. A. Haines, | Hiram Tubbs, |
| J. Mora Moss, | H. A Palmer. |

J. WEST MARTIN - - - President
H. A. PALMER, - - { Vice-President and Treasurer

ASSETS, DECEMBER 31st, 1878.

| | |
|---|---|
| Notes, secured by mortgages worth double the amount loaned - | $1,462,735 68 |
| Notes, Personal securities - - | 10,685 00 |
| Bonds - - - - - - - | 99,206 66 |
| Real estate - - - - - - - | 63,828 39 |
| Cash on hand - - - - - - | 67,517 31 |
| Due from Banks - - - - - | 67,314 00 |
| Miscellaneous - - - - - | 1,704 34 |
| | $1,772,991 38 |

Due Depositors, Dec. 31st, 1878, - $1,267,530 49

INTEREST will be allowed on all deposits remaining three calendar months, beginning from the first of the month succeeding the date of deposit.

Remittances from the country may be made by Express or Check upon Banks in San Francisco, and book will be returned.

LOANS made only upon Mortgage of Real Estate and Bonds.

---

R. H. McDonald, President. J. M McDonald, Vice President. S. G. Murphy, Cashier.

## Pacific Bank,

Cor P[illegible] and Sansome Sts.
SAN FRANCISC[illegible], CALIFORNIA, July 1, 1880.
Established in 1863.

Capital Stock (Paid up) - $1,000,000.00
Surplus, - - - 422,832.53

*We desire to call your attention* to the annexed *STATEMENT* of this Bank; and offer our services to any that may desire to do business with us.

**From our long experience** in Banking we have a thorough knowledge of the business and no efforts will be spared by us to render those opening accounts, or do business with us every advantage appertaining to their interest.

ASSETS.

| | |
|---|---|
| Real Estate (Bank Building) | $ 150,000 00 |
| Bills Receivable | 1,212,364 51 |
| Overdrafts (Solvent) | 93,448 08 |
| Real Estate taken for debt | 3,504 50 |
| Land Ass'n and Dock Stock | 7,437 60 |
| Due from Banks & Bankers | 706,963 88 |
| Cash (coin in our vault) | 963,267 57 |
| | $3,136,986 14 |

LIABILITIES.

| | |
|---|---|
| Capital Stock | $1,000,000 00 |
| Reserve Fund (surplus) | 422,832 53 |
| Due Depositors | 1,515,696 80 |
| Due Banks and Bankers | 195,419 21 |
| Due Dividends | 3,037 50 |
| | $3,136,986 14 |

**We give advice in detail** of all credits, and acknowledge promptly all letters, and will furnish a private **telegraphic code** to correspondents, when requested.

**Shipments of Gold and Silver Bullion** will have special care and prompt returns.

**Being connected by Telephone** with all the principal warehouses and the "Produce Exchange," we keep thoroughly posted in the Wheat, Grain and Flour market, and are prepared at all times to make loans on Flour, Wheat and Barley, and other approved Merchandise in Warehouse.

**Investments made on Commission** and special attention given to the negotiation of first-class loans of cities, counties and other corporations.

**We Buy and Sell Bills of Exchange** on the Principal Cities in the UNITED STATES, ENGLAND, FRANCE and GERMANY.

**Collections made** and prompt returns rendered at market rates of exchange.

**Telegraphic Transfers** made with NEW YORK, BOSTON, CHICAGO and principal cities of the U. S.; also cable transfers to Europe.

**Letters of Credit and Commercial Credits** issued on the Principal Cities of the United States and Europe.

**Loans made on good Collaterals or approved Names.** Good Business Notes and Drafts discounted at lowest market rates.

**Deposits received, subject to Check Without notice.**

**National, State, City and County Bonds and Warrants,** and other Securities, bought and sold.

**We respectfully call attention to our facilities** for doing every kind of legitimate Banking Business.

**Banking is a business** that should be reciprocally beneficial to borrower and lender.

**Favor and benevolence** are not the attributes of good Banking; strict justice and a rigid performance of contracts are its proper foundation.

**A good Banker** is one who takes better care of other peoples' money than his own.

**A Prudent and Conservative Course is** one of the first principles of successful Banking. This will be our policy.

Yours, very respectfully,
S. G. MURPHY, Cashier. R. H. McDONALD, President.

---

## Garfield v. Hancock

T. C. W. B. S.

IT IS EXPECTED THAT ALL PATRIOTIC citizens will have an opportunity to choose from several good candidates for President in the approaching contest, but in the realm of Soap

**"Thomas' Cool Water Bleaching Soap"**

Stands alone, peerless, unrivaled, and unapproachable. Its name has become a household word; its virtues have flown on the wings of the wind. Its remarkable success has stimulated a LEGION OF BASE IMITATIONS, of which BEWARE, and purchase none that does not bear the imprint of the STANDARD SOAP CO., who manufacture the most extensive assortment of Family, Laundry and Toilet Soaps made in the United States. If your grocer or druggist does not keep our goods, order directly from the

## Standard Soap Co.,

204 SACRAMENTO ST. - San Francisco.
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## ANTISELL PIANOS

OUR GRAND NEW HALL NOW OPEN—finest in America and as large as all the piano stores in San Francisco combined, We sell only the best and leading Pianos and Organs, being the most beautiful, reliable and durable. Largest capital; lowest prices; easiest terms, **$8** or **$10** or upwards per month. Pianos, **$30, $50, $100, $200,** and upwards. No imitation or shoddy Pianos. Also, a supply of the great Antisell Pianos and Standard Organs at less than New York prices. Five hundred Pianos to rent. Rent allowed on purchase. $250 Organs, $60.

**T. M. ANTISELL & CO,**
Cor. Market and Powell Street.
1m

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My New Illustrated Price List describing over 100 Gold and Silver Waltham Watches sent for a 3c stamp. It tells how I send watches to all parts of U.S. to be examined before paying any money. Undoubted reference. N. H. White, Jeweler, Newark, N. J.
sept30-6t

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## The Famous Automatic

STANDS PRE-EMINENT and commands the HIGHEST PRICE. It will be appreciated by those seeking the BEST, and is not offered at a competing price with any other sewing machine, all others being of inferior finish and having none of its NEW and VALUABLE PRINCIPLES. We have made a GREAT REDUCTION in the prices of our OLD STYLE TENSION machine, thus enabling any one desiring simply a low-priced machine to get the BEST TENSION MACHINE for the least money.

*WILLCOX & GIBBS SEWING MACHINE Co*

124 Post Street. San Francisco; and 361 Twelfth Street, Oakland.

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*220-226 Bush street,*

HAVE THE ONLY LARGE AND COMPLETE STOCK OF

## FURNITURE

ON THE COAST.

We are Now Selling all the Latest Styles at Lowest Prices.

☞SEE OUR DISPLAY AT THE FAIR.☜
20aug-3m

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*SUCCESSORS TO BARKER & SNOW,*
IMPORTERS OF
IRON PIPE AND PLUMBERS' STOCK,
Sole Agents for the Yale Lock Mf'g Co.,
AMERICAN TACK CO.,
*AND FOR THE SALE OF AMOSKEAG AXES.*
406 & 408 MARKET ST., S. F.

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## GOLDEN GATE ACADEMY

OAKLAND, CAL.

REV. H. E. JEWETT, M. A., - Principal.

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The next term of twenty weeks begins Tuesday, July 27th, 1980.

There is both a Classical and an English department. Young persons fitted for college or for the ordinary business of life in the best manner

Apply for Circular, and any information, to the Principal of the Golden Gate Academy, Oakland, Cal.

☞☜ Special terms to sons of Home Missionaries.

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## Young Ladies' Seminary.

SAN RAFAEL, MARIN CO., CAL.

A Boarding and Day School for Girls.
**Miss J. Briscoe, Principal.**
Aided by Professors and teachers of ability and experience in each department.

The Fall term commences August 2nd, and ends December 17th, 1880.

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*Mrs. Poston's*

## SEMINARY.

OAK STREET, BETWEEN TENTH AND ELEVENTH STREETS,

**OAKLAND,** - **California.**

Resident German Teacher.

☞ Next term will open July, 28, 1880.

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## MILLS SEMINARY.

The NEXT TERM of this well-known Institution will commence on

**Wednesday, July 28th 1880**

For Circulars giving particulars, address
REV. C. T. MILLS,
Mills Seminary P. O., Alameda Co., Cal. tf

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## Mt. Holyoke Seminary.

Four years' courses for women; special courses in French, German and Greek; laboratories, cabinets and art gallery; library of 10,000 volumes; board and tuition, $175 a year. Address Miss WARD, Principal, South Hadley, Mass. septl-tf

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Importer and Manufacturer of

## Fine Hats & Caps,

*336 Kearny St.,*

Between Bush and Pine, SAN FRANCISCO,

The Largest Stock on this Coast to Choose from.

THE FINEST HATS AT THE LOWEST PRICES.

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## Cheap Cash Grocers.

40 and 42 Second St., 9 and 11 Montgomery Ave., 40 Fourth St., and 409 and 411 Montgomery Ave. jy21-tf

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## BLYMYER M'F'G CO. BELLS

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## McSHANE BELL FOUNDRY.

Manufacture those celebrated bells for Churches and Academies, etc. Price List and circulars sent free. HENRY McSHANE & CO.,
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## BUCKEYE BELL FOUNDRY

Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. FULLY WARRANTED. Catalogue sent Free.
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**AGENTS WANTED** for the Best and Fastest-Selling Pictorial Books and Bibles. Prices reduced 33 per cent. National Publishing Co., Phila., Pa.

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## THE BEST OF ALL LINIMENTS FOR MAN AND BEAST.

For more than a third of a century the **Mexican Mustang Liniment** has been known to millions all over the world as the only safe reliance for the relief of accidents and pain. It is a medicine above price and praise—**the best of its kind.** For every form of external pain the

## MEXICAN MUSTANG LINIMENT

is without an equal.

**It penetrates flesh and muscle to the very bone**—making the continuance of pain and inflamation impossible. Its effects upon Human Flesh and the Brute Creation are equally wonderful. The Mexican

## MUSTANG LINIMENT

is needed by somebody in every house. Every day brings news of **the agony of an awful scald or burn** subdued, of **rheumatic martyrs** restored, or **a valuable horse or ox saved** by the healing power of this

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which speedily cures such ailments of the HUMAN FLESH as

**Rheumatism, Swellings, Stiff Joints, Contracted Muscles, Burns and Scalds, Cuts, Bruises and Sprains, Poisonous Bites and Stings. Stiffness, Lameness, Old Sores, Ulcers, Frostbites, Chilblains, Sore Nipples, Caked Breast, and indeed every form of external disease. It heals without scars.**

For the BRUTE CREATION it cures

**Sprains, Swinny, Stiff Joints, Founder, Harness Sores, Hoof Diseases, Foot Rot, Screw Worm, Scab, Hollow Horn, Scratches, Windgalls, Spavin, Thrush, Ringbone, Old Sores, Poll Evil, Film upon the Sight and every other ailment to which the occupants of the Stable and Stock Yard are liable.**

The **Mexican Mustang Liniment** always cures and never disappoints; and it is, positively,

## THE BEST OF ALL LINIMENTS FOR MAN OR BEAST.

# Miscellany.

## The American Clergy in the Revolution.

THE OTHER SIDE.

A few weeks ago we clipped an article from the *Independent* with the above title, and we now cut from the *Congregationalist* of the 25th of August the following, which gives us the other side of the history:

MINISTERIAL TORYISM.

A friend recently wrote to us that the Rev. Dr. Richardson of Bridgeport, Ct., at the Watertown Centennial in June last, said, for substance, the following:

"It has been publicly stated, on the best authority—and never, I believe, contradicted—by one who had given special attention to this point, and I repeat that statement here, that 'in all the eastern and most thickly settled part of Massachusetts *a large majority of the Congregational ministers were loyalists* [tories], and acknowledged their rightful allegiance to the British Crown.'"

Our friend asks to be informed as to the accuracy of this statement.

Never having particularly investigated the subject before, we have been interested in the line of inquiry thus started, and we propose, in the interest of the truth of history, to set down the results of such hasty examination as we have been able to make.

The question suggested is, of course, a good deal wider than "the eastern and most thickly settled part of Massachusetts"; and as no reason appears why a broader inquiry will not shed additional light upon whatever principle underlies and prompted the statement, we shall give the facts as we understand them, without restricting them to that particular locality.

We find that in the thirteen states as many as seven denominations of Christians contributed, in a lesser or greater degree, from the ranks of their pulpits to recruit the tories of the Revolution. These appear to have been—in the order of the number of such contributions—the Presbyterians, Baptists, Dutch Reformed, Sandemanians, Methodists, Congregationalists and Episcopalians.

[Here the names are given and states, for which we have not room, but the lists foot up to the following results, viz.:]

Presbyterians, 1.
Baptists, 2.
Dutch Reformed, 2.
Sandemanians, 2.
Methodists, 5.
Congregationalists, 21.
Episcopalians, 106.

It is further clear that there is a great preponderance of dignity, as well as numbers, on the part of the tory ministers of the Episcopal church over their professional brethren in this category. Their list includes six *Bishops*—or one more than the total number of any other denomination except the Congregational; and six and twenty doctors of divinity—or five more than all the Congregational loyalists.

As to the particular matter of "the eastern and most thickly settled part of Massachusetts," a little examination will disclose that the Congregationalists had *two* tory clergymen in Boston and within thirty miles of it, and the Episcopalians had *thirteen!*

But the most important feature of comparison between the two can only be disclosed by a consideration of the relative numbers of these different denominations at the date referred to.

Dr. Stiles gives a list of the churches existing in New England in 1760 as follows, viz.: Presbyterian, 8; Baptist, 37; Episcopalian, 47 churches (with but 30 ministers); and Congregational, 530. We have the means, therefore, of roughly calculating the proportionate percentage of toryism in the pulpits of these churches at and about that time for New England, leaving the balance of the country to answer for itself:

Baptists [1 to 37] 2.7 per cent.
Presbyterian [in N. E.] none.
Congregational [21 to 530] 3.9 per cent.
Methodists [did not then exist in N. E.]
Episcopalians [44 to 30] 146 per cent!

Comment on these facts appears to be unnecessary, further than to suggest to the reverend rector of Bridgeport the excessive unreliability of the Mrs. Sairey Gamp style of quoting Mrs. Harris in argument, and to recall the accuracy of the statement of Mrs. Sabin—our first authority upon loyalist matters—that "most of those [clergy] of the Episcopal faith not only espoused the adverse side, but abandoned their flocks and the country."

## The Pueblo Indians of New Mexico.

While traveling down the valley of the Rio Grande, I passed five or six Pueblo Indian towns. The principal ones are Santo Domingo, San Felipe and Isleta. The population of Santo Domingo is 937; of San Felipe, 527; and of Isleta, 1,200. "Pueblo," in the Spanish language, means town or village. The Indians here lived in towns, hence they were called Pueblo Indians. When the Spanish first visited this country, they were found living in towns and villages, tilling the soil for subsistence, and living in a more civilized state than the nomadic Indian tribes found in the country. Their origin is shrouded in mystery. As many still worship their Montezuma, patiently waiting for his coming, each day at sunrise ascending to the top of their houses, expecting to see him approach with the sun, and keeping many other customs established by him, it is thought by many that they are descendants of the Aztecs. They are a quiet, peaceable, honest, plodding and industrious people. They have embraced the Catholic religion. They have their churches and their priests, and speak the Spanish language; at least the men speak it. They raise wheat, oats, corn, grapes and vegetables of nearly every kind common to Missouri. Their houses are built of adobes; the walls are from two to four feet thick; they are from two to five and six stories high. The stories are terraces, set back from twelve to fifteen feet from the walls of the first story. The roofs are dirt from 1 to 1½ feet thick, and are flat. The usual manner of entering their houses is by the means of a ladder to the roof and through a hole in the roof, descending by another ladder to the inside of the house. Of late years, in some houses doors have been cut into the walls so as to afford means of ingress without using ladders, but this is an innovation on their ancient style of architecture. In case of an attack by a hostile tribe of Indians, the ancient style of architecture enabled the Indians to convert their pueblo pratically into a fortified town by getting upon the roofs of their houses, pulling up the ladders and defending themselves from the roofs or through loopholes from the inside of the upper story. What a change has taken place in a generation! Now every Peublo Indian may sit under his own vine and apple, plum or apricot tree with no hostile Navajo, Utah, Apache or Comanche to molest or make him afraid. They are under the ægis of the Stars and Stripes. The whistle of the locomotive reminds them that another, a higher and a different civilization, with its manifold comforts, conveniences and humanizing influences, has entered the land. The locomotive is daily bringing into the country the Anglo-American, and with him all the enterprise and industry which characterize that race.—*Corr. St. Louis Republican.*

## The Lord's Prayer.

When the elder Booth was residing in Baltimore, a pious, urbane old gentleman of that city hearing of his wonderful power of elocution, one day invited him to dinner, although always deprecating the stage and all theatrical performances. A large company sat down at the table, and, on returning to the drawing-room, one f them asked Booth, as a special favor to them all, to repeat the Lord's Prayer. He signified his willingness to gratify them, and all eyes were fixed upon him. He slowly and reverently arose from his chair, trembling with the burden of two great conceptions. He had to realize the character, attributes and presence of the Almighty Being he was to address. He was to transform himself into a poor, sinning, stumbling, benighted, needy snplicant, offering homage, asking bread, pardon, light and guidance. Says one of the company who was present, "It was wonderful to watch the play of emotions that convulsed his contenance. He became deadly pale, his eyes turned trembling upwards, were wet with tears. As yet he has not spoken. The silence could be felt; it had become absolutely painful, until at last the spell was broken as if by an electric shock, as his rich-toned voice syllabled forth, 'Our Father which art in heaven,' etc., with a pathos and fervid solemnity which thrilled all hearts. He finished; the silence continued; not a voice was heard, nor a muscle moved in this wrapt audience, until, from a remote corner of the room, a subdued sob was heared, and the old gentleman (the host) stepped forward with streaming eyes and tottering frame and seized Booth by the hand. 'Sir,' said he in broken accents, 'you have afforded me a pleasure for which my future life will feel grateful. I am an old man, and every day, from boyhood to the present time, I have repeated the Lord's Prayer; but I never heared it before, never.' 'You are right,' replied Booth, 'to read that prayer as it should be read, caused me the severest study and labor for thirty years, and I am far from satisfied with my rendering of that wonderful production. Hardly one person in ten thousand comprehends how much beauty, tenderness and grandeur can be condensed in a space so simple. That prayer itself sufficiently illustrates the truth of the Bible, and stamps upon it the seal of divinity.'"—*The Alliance.*

THE EMPRESS EUGENIE.—I was told by one who saw the Empress Eugenie recently that she is quite a wreck of her former beautiful self. She has nothing left to attach her to earth. All whom she loved have been taken away from her—her ambition dead, her hopes uprooted. And this continual dashing down of each and everything which made life dear has made her almost rebel against the decrees of the Supreme Disposer of events, and murmur against the necessity of remaining in this, to her, empty world. Many have blamed her for allowing the Prince Imperial to go. She never suggested his going; quite the reverse. The idea was planted by the restless Bonapartists in France, and when once persuaded by them the Prince Imperial would not listen to others' counsel. He inherited his mother's headstrong will, and nothing would divert him from his purpose. The widow, the mother, the woman deserves our warmest sympathy. It is to be hoped that in the affection and esteem of those who live around her in her adopted country, she will find some consolation for what now appears to her an irreparable loss.—*Boston Advertiser.*

The proper ventilation of our schoolhouses is one of the most important questions of the present day. Cold feet, hot head and hands, and consequent lassitude and headache, is the common complaint of many of the children in the crowded, ill-ventilated class-rooms. This subject has recently been attracting much interest in Boston. After a council of the leading physicians and hygienists in that city, it has been proposed to establish a new office, to be called the "Medical Inspector of Public Schools." It would be a good thing if a similar measure could be adopted in this city, where there are at least five times as many children who come from crowded tenement districts. The appointment of medical persons to attend to the sanitary condition of the schools of this great city would be one of the greatest blessings ever bestowed by the city authorities.—*Harper's Weekly.*

## Something for Everybody.

The island of Jamaica was devastated by a fearful hurricane, August 18.

The Marquis of Bute has built a villa on the Mount of Olives, overlooking Jerusalem.

The four-hundredth anniversary of the printing of the first book in Vienna will be celebrated there next year.

There have been fearful fires in the forests of Quebec, destroying several lives and much valuable property.

The United States have contributed five millions of dollars during the past year to relieve the distress in Ireland.

An Oswego man, who can't say anything mean about his wife's mother himself, wants her to run for office.

"Bridget, this dust upon the furniture is intolerable. What shall I do?" "Do as I do, marm. Pay no attention to it."

Norway is sending ice to New York. A cargo of excellent ice arrived last week, only ten per cent. wasting on the voyage.

Colored men have been drawn this month on the Grand Jury in Kentucky for the first time in the history of the state.

Joseph Cook and his wife sailed last week for Europe, expecting to make a trip around the globe, and be absent two years.

A Telephone Convention at Niagara last week, was attended by representatives of companies with a capital of $10,000,000.

Michigan has 342,138 scholars, with 13,616 teachers. The average wages of the men per month are $29.93; of the women, $16.21.

Henry M. Stanley says that the object of his Central African Exploration is not commerce, but to open the way for future traders.

There are in the United States 358 colleges. Of these 14 were established prior to 1790; 13 between 1820 and 1850; and 251 during the last thirty years.

It took Edward Meyer, the celebrated French occulist, twenty seconds to remove a cataract from the eye of the Baroness Rothschild, for which he recieved a check for 20,000 francs.

*The Live Patron* says that one has only to read what each political party is now saying of the other, to have its faith in the doctrine of total depravity wonderfully revived.

Assistant-Surgeon George Evers, who was present on the decisive field of Waterloo, as a newly-gazetted hospital assistant, has just died. He was the last of the "Waterloo doctors."

M. Gustave Doré is said to be engaged upon a picture painted on a colossal scale, like the majority of his Scriptural subjects, and illustrating the text, "Come unto me all ye that labor and are heavy laden."

DEATH IN THE ALPS.—The Baroness Roger de Launay ventured to ascend the Righi of the Alps recently without a guide. She slipped over a small precipice and received injuries from which she expired in two hours.

An English servant girl, who had returned from the United States to visit her friends at home, was told that she "looked really aristocratic." To which she responded: "Yes, in America, all of us domestic beings belong to the hire class."

The trustees of Hamilton College have appointed from their number a committee of five to secure a successor to President Brown, resigned. The financial condition of the College, which has not been flourishing of late, is now improving.

Over seven million of dollars in gold have been brought by steamers from Germany and France to New York during the last two weeks, and over one million from England. It is estimated that our exports to Europe this year will be fifty millions greater than last year.

The official figures at the census office show the population of the district of Columbia to be 177,638. Of these, 187,236 are whites, and 59,402 are colored. There are only 17,111 persons of foreign birth, an unusually small per cent.

Dr. Ambrose Lawrence, of Boston, has an embalmed Egyptian asp, probably 3,000 years old, and probably the only one in this country. It is about a foot long, and resembles an ordinary snake, but its head is disproportionately large.

More than one-third of the public school children in New York city are near-sighted to a greater or less extent, owing to the bad lighting and defective ventilation of the school houses. The scholars are compelled to hold their books near their faces, in order to see clearly, and thus their eyesight is impaired.

Women and children are employed in tolerably large numbers in the English mines. Out of 18,790 persons engaged above ground about the metaliferous mines, 2,193 are women and girls, and in addition there are 317 males of the tender ages of between 8 and 13.

The widow of the Jewish banker of Cologne, Baron von Oppenheim, has just given $150,000 for a hospital for poor children of all denominations as a memorial of her husband. The Baron, in 1870, gave $750,000 for the care of the wounded in the Franco-German war.

The English people are moving rapidly with the public-school system. The outlay for education, both from local taxes and Parliamentary grants, in 1870, was a little over $5,500,000; it has now reached a total of $23,750,000 per annum. The number of school children has risen in the past ten years from 1,750,000 to 3,750,000.

According to the Maimonides, a cubit was the measure of 48 barleycorns. From actual measurement of barleycorns in Syria in 1872, Lieut. Conder obtained the result of 16 inches for the medium cubit. The furlong is thus 55½ yards; a Sabbath-day's journey is 888 yards, or half a mile: and a day's journey, 8,325 yards, or 4½ miles.


45 Years Before the Public.

THE GENUINE

DR. C. McLANE'S

CELEBRATED

LIVER PILLS

FOR THE CURE OF

Hepatitis, or Liver Complaint,

DYSPEPSIA AND SICK HEADACHE.

Symptoms of a Diseased Liver.

PAIN in the right side, under the edge of the ribs, increases on pressure; sometimes the pain is in the left side; the patient is rarely able to lie on the left side; sometimes the pain is felt under the shoulder blade, and it frequently extends to the top of the shoulder, and is sometimes mistaken for rheumatism in the arm. The stomach is affected with loss of appetite and sickness; the bowels in general are costive, sometimes alternative with lax; the head is troubled with pain, accompanied with a dull, heavy sensation in the back part. There is generally a considerable loss of memory, accompanied with a painful sensation of having left undone something which ought to have been done. A slight, dry cough is sometimes an attendant. The patient complains of weariness and debility; he is easily startled, his feet are cold or burning, and he complains of a prickly sensation of the skin; his spirits are low; and although he is satisfied that exercise would be beneficial to him, yet he can scarcely summon up fortitude enough to try it. In fact, he distrusts every remedy. Several of the above symptoms attend the disease, but cases have occurred where few of them existed, yet examination of the body, after death, has shown the LIVER to have been extensively deranged.

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**The Pacific.**

SAN FRANCISCO, CAL.

## News Summary.

### Pacific Coast.

CITY.

Six car loads of copper arrived from Benson, Arizona, last week, to be forwarded to Baltimore.

SAN FRANCISCO, Sept 30th.—Loring Pickering of the *Morning Call* was married to-night to Miss Margaret J. Carothers of San Francisco.

The Authors' Carnival closed last Saturday night. The total receipts for the season are $44,449.95; expenses, $17,-896.33; leaving a balance of $26,553.62; to be divided among the six charity societies interested.

Gen. W. S. Rosecrans was last week elected president of the Boys' and Girls' Cigar Manufacturing Company, a company in which we take no stock. It does not raise a man in our estimation to know that he is president of such a company.

Among the large taxpayers who have failed to pay their taxes this year, are the Spring Valley Water Company and the Gas company. The former has paid its tax on its personal property, valued at $1,000,000, but not on its franchise, valued at $7,000,000. The Gas Company has paid no tax either on franchise or personal property, the former being valued at $7,000,000, and the latter at $1,000,-000.

The steamship *City of Peking* arrived, twenty-five days from Hongkong and fifteen days from Yokohama. Captain Berry, her commander, reports having experienced a typhoon on the outward passage, when off Oosina, Japan. It commenced from the southeast and hauled to the southwest, accompanied with a tremendous sea, which carried away the port side of the bridge and swept off everything on deck that was movable. The ship behaved admirably throughout. The lowest the barometer reached was 29. On September 20th the *Oceanic* was met and signals exchanged. The *City of Peking* brought 221 Chinese passenges.

The Auditor has filed the following statement of the financial condition of the city on October 1st, 1880:

The value of the property owned by the city and county is about $16,000,000; funded debt at 6 and 7 per cent. interest, $3,856,000; less sinking fund on hand, $1,119,731.25. Net funded debt, $2,-736,268. Floating debt at 6 per cent. interest, $36,875. Cash in hands of city and county Treasurer, (city, county and state moneys), $900,172.01: loans from sinking fund outstanding, $715,500; assessed value of real estate and improvements (1880–81), $164,998,508; assessed value of personal property, $88,-521,818; total value of property, $25,-352,326. Rate of taxation for fiscal year, 1880–81—For city and county purposes, $1.57; for state purposes, 64 cents; total rate on each $100 valuation, $2.21. Amount of taxes levied—city and county purposes, $3,980,269.12; state purposes, $1,622,530.08; total, $5,602,799.20. Value of real estate, $122,029,868; improvements, $42,968,640; personal property (exclusive of money), $68,774,195; amount of money, $19,747,623; total value of all property, $253,520,326. Value of property owned by the city—Park reservations and public sewers, $5,-500,000; Fire Department lots and improvements, $550,000; City Halls, County Jails, Hospitals, Alms House, House of Correction, Industrial School and improvements, $6,200,000; cemetery reservations, $175,000; sundry other lots, $175,000; school lots and improvements, $2,900,-000; total, $15,500,000.

STATE AND COAST.

SAN JOSE, Oct. 4.—The Santa Clara Valley Fair opened to-day, with a fair attendance for the first day of the meeting.

The art gallery now in course of construction at Berkeley looms up above the College of Letters and the College of Agriculture, and it is pronounced the handsomest building in the state.

One car-load of machinery for the new woolen factory in Oakland has arrived, and three more car-loads will arrive in a few days. The manufacturing of woolen goods will commence December 1st.

L. F. Moulton has built a mound above high water, and has piled his wheat upon it. He has carried up the pile of sacks some 12 or 15 feet perpendicular, and then brought it in like the room of a house. This he will leave and wait for a market. There are about 60,000 sacks in the pile.

The season so far has been very favorable to those who are behindhand with threshing. There is yet a great deal of wheat in the country not threshed. The boats and the railroad must be taking away from 1,000 to 2,000 tons per day, but even at that the rains, even if much later than usual, will be apt to find much grain uncovered.

P. Ahart, whose farm is on the border of the valley, near Lincoln, called on us while in Auburn the other day, and we learn from him that the harvest in Western Plaacer has universally been good, and all the farmers want now is a little better prices. He himself this year harvested about 700 acres, and threshed as the proceeds thereof something over 15,000 bushels, an average yield of between 21 and 22 bushels to the acre. 15,000 bushels is about as big a crop as any one man ever harvested in Placer county. The crop of A. J. Soule, we believe, will amount to about the same.—*Placer Herald.*

October 2nd, President Hayes left Portland, Oregon, on the Western Oregon road for Forest Grove, Washinhton county, to visit the Government Indian school, under the charge of Captain M. C. Wilkinson, U. S. A. A large crowd assembled there to meet him. Being introduced, the President made a short speech, stating that the special object of his visit there was to see the workings of the school. "As for the Indian school," he said "I think it is the feeling of every good citizen that it is wise and just to make good citizens of these Indian boys and girls. Some persons think God has decreed that they should die off like wild animals. With this we have nothing to do. If this is so, if they are to become extinct, we ought to leave that to Providence, and we, as good, patriotic and Christian people, should do our best to improve their physical, mental and moral condition. We should prepare them to become part of the great American family. If it turns out that their destiny is to be different, we shall at least have done our duty."

### Eastern.

The famous Stevens battery at Hoboken, N. J., which cost $2,000,000, was sold at auction for $55,000 for old iron.

It speaks well for the care and fidelity of the Post office service that out of about 7,000,000 letters and packages intrusted last year to the registered mails only 1,716 were lost.

The cotton crop for the year ending in August is estimated at 5,757,397 bales, whose average weight is much heavier than in ordinary years. The greatest crop before the war was that of the year ending in August, 1860, which was 4,-823,770 bales.

It is estimated that the apple crop this year will amount to two hundred millions of barrels, but thousands of these will rot in the orchards. It seems a great pity that so much of this fruit must be wasted in the year of plenty.

The Chicago, Burlington and Quincy Railroad Company has lately instituted a very useful reform. A watchman has been appointed for every section of its road, who is to walk backward and forward on his section during the entire night, with a powerful lantern, and see that the line is unobstructed.

"James Russell Lowell," says the *London Vanity Fair*, "is a learned, kindly, strong, pleasant, honest man. He writes with great quickness and facility and always with great correctness, the English language of which he is so proud and so fond; and he is personally one of the most delightful of men."

Mr. Fredrick Douglass recently addressed a large audience at Pendleton, Indianna. On the platform were seated several Indianians who had seen him mobbed and left for dead on that very spot thirty-seven years ago. The woman who dressed his wounds after the mob had left him was among them. As Mr. Douglass referred eloquently to those events there was scarcely a dry eye in the crowd.

According to the English *Statist*, there is a plethora of money in England. The money put away, quite idle, seeking an investment, is supposed to be something like $1,000,000,000, or nearly three years of the revenue. The trouble with those who have the money, and want to invest it safely, is that all the sound securities have been taken up, and can only be bought at a large advance, and four per cent. investments are apparently unprocurable.

Minister Noyes says of the French Republic, "I am not able to see but that the Republic is growing stronger all the time. It is a government that represses the people in nothing, and it is difficult to show what they could rebel about. They have more liberty than they ever had and as much protection. Improvements are going on; new buildings are as plentiful as in Napoleon's best days. The shopkeeping class and foreign society in Paris may pine unreasonably for the gilded days of the Second Empire, yet there is very little heard. The government is sincere, and I think its leaders are all honest men."

### PRICES CURRENT.

FINANCIAL.

Silver, $1.13 per oz., 1000 fine. Bar silver, 925 fine, 52d per oz. New York sight drafts, 100⅛ to 100¼.

COMMERCIAL.

FLOUR—Best brands of City Extra, $5.12½; Super., $3.50 to 4.00; Bakers' and Family Extra, $5.00 to 5.12½; Interior Superfine, $3.50 to 4.00; Oregon brands extra, $4.50 to 4.75; Walla Walla extra, $4.50 to 4.75.

WHEAT—No. 1, $1.40 to 1.42½ per ctl.; No. 2, $1.32½ to 1.37½.

BARLEY—Feed, 75 to 80c; Chevalier, $1.25 to 1.30 for choice bay; brewing, 90 to 95c per ctl.

RYE—$1.50 to 1.52½ per ctl.

CORN—97½c.

Oats—Coast, $115. to 1.25; Surprise, $1.50 to 1.60; Wash. Ter. oats, $1.20 to 1.40.

FEED—Bran, $13.00; ground barley, $18.00 to 19.00; middlings, $18.00; oil cake, $30.00 per ton.

HOPS—15 to 20c.

POTATOES—Early Rose, 50 to 60c per cwt.; Sweet Potatoes, $1.12½ to 1.25 per ctl.

ONIONS—Red, 65 to 70c per ctl.; Silverskins, $1.00 to 1.12½.

FRUIT—Lemons, $9.00 to 10.00 per box for Sicily; Apples, 35c to $1.00 per box; Pears, 30 to 40c per box; Blackberries, $8.00 per chest; Peaches, $1.00 to 1.25 per box; Cantaloupes, 50c to $1.00 per crate; Figs, 40 to 75c per box; Plums, 3c per ℔.; Sweetwater Grapes, 35 to 50c per box.

VEGETABLES — Cabbage, 40 to 50c per ctl.; Cauliflower, $0.30 to 0.50 per doz.; Turnips, 50c per ctl.; Green Peas, 3c per ℔.; Summer Squash, 35 to 40c per box; Green Corn, 10 to 15c per doz.; Egg-plant, 40 to 50c per box.

HAY—$8.00 to 13.00 for all grades. Straw, 35 to 45c per bale.

WOOL—Southern 20 to 22 cts. per ℔. for free; choice Humboldt, 28c; Wash. Terr., 24 to 26c; Eastern Oregon choice, 21 to 24c.

BUTTER—Good to choice, 35 to 37½c; Inferior, 23 to 26c per ℔.

CHEESE—Cal. cheese, 12 to 14c for choice.

EGGS—Fresh laid, 32 to 35c per doz.

BEEF—First quality, 5 to 5½c; inferior, 3 to 3½c per ℔.

LAMB—4 to 4½c good to choice.

MUTTON—Wethers, 3 to 3½c; Ewes, 2½ to 3c per ℔.

PORK—Live hogs, 4½ to 4¾c; dressed, 6⅞ to 7c per ℔.

### Sabbath-School Lesson Notes.

BY REV. MARTIN POST.

Lesson for Sunday, Oct. 17, 1880—Gen. xxviii: 10–22; Golden Text, v. 15.

**Jacob at Bethel.**

Rebekah perceives the danger incurred by Jacob in remaining at home within reach of his enraged brother. Of this she says nothing, but under plea of preventing Jacob's taking a wife from the idolatrous daughters of Canaan, she persuades Isaac to send Jacob away to Padan-aram, the home of his mother's relatives.

(V. 10) *And Jacob went out from Beer-sheba*—Where he had lived for more than seventy years. Contrast his poverty-stricken condition on this journey in search of a wife with that of Abraham's servant laden with bridal presents, as he made the same journey in search of a wife for Isaac. *Went toward Haran.*—Only toward it, for it is at least four hundred and fifty miles distant from Beer-sheba. The route lay through a country in many places desert and savage; in others, dangerons from hostile tribes. According to the present average length of human life, Jacob was old, but according to the patriarchal average he was young and in his prime. About half his years are passed. (See Gen. xlvii: 28.)

(V. 11) *Lighted upon a certain place.*—The full idea of the Hebrew here seems to be that he chanced providentially, and not of his own preference, on this place. This place was eight miles north of the site of Jerusalem, and forty-eight miles from Beer-sheba. *Tarried there all night, because the sun was set.*—Jacob probably intended to reach the city of Luz, afterward called Bethel, before nightfall, but unable to do so, and possibly finding the gates of the city shut, he made his night quarters in the open field. That night he was to look into another city, even the heavenly. "He was on the hard backbone of the mountains of Palestine."

(V. 12) *A ladder set upon earth.*—Some scholars think that the word "ladder" is not a fortunate one here; that it was the vision of a towering elevation of mountain placed upon mountain, rudely terraced off by ledges of rocks which serve as steps or stairs.

(V. 13) *Lord stood above it.*—The Lord Jesus as we think.

(V. 14) *Thou shalt spread abroad.*—The Hebrew figure is of waters breaking forth on every side.

(V. 15) In the former verse the promise is of national greatness; here it is to Jacob individually. However he might be driven to wander an alien from his father's house, he should always have God with him.

(V. 16) *Surely the Lord is in this place, and I knew it not.*—On this lone and uninviting spot, far away from the home altar at Beer-sheba, and under the very walls of this heathen city, Luz, God is present, and this common ground is hallowed. In very deed the glory of the Lord is here. Surely the God of Beer-sheba is also the God of Bethel.

(V. 18) *Took the stone.*—A collective singular for stones. *Poured oil upon the top of it*—From the little cruse which had no doubt formed a part of his slender equipment for his journey. Things and persons anointed with oil were regarded as set apart to holy service. It was common in early times to rear pillars of stone and anoint them. To these pillars the Greeks gave the name of "Baitulia," an evident derivative from Bethel. Also the Arabic "Beit-allah," house of God, betrays its etymological relation to Bethel. Bethel, long regarded with religious veneration, at length was made by Jereboam the seat of the idolatrous worship of the golden calves. Hence Hosea calls it "Beth-aren," the house of vanity, *i. e.*, of idols, instead of "Bethel," the house of God. Are not some sanctuaries now perverted till they are sacred only in name?

(V. 20) *If God be with me*—Does not imply any doubt as to the fulfillment of the promise, or that he would prescribe terms to his Maker; but implies that since the Lord had kindly promised, he would endeavor not to be wanting in suitable acknowledgment. (So Bush & Michaelis.)

(V. 22) *I will surely give the tenth.*—The tithes that first appear in Abraham's history appear also in that of Jacob. The number ten being the one that concludes the prime numbers, expresses the idea of completion, the whole thing, and paying tenths was a testimonial to their whole property belonging to God, and was to be used aright. Jacob is now a child of God. He enters into covenant with God; goes out in reliance upon God, and yielding himself to the divine control, renders to God a loving, grateful heart.

PRACTICAL OBSERVATIONS.

1. It is worth while to pass by many who are near at hand, and go a long way for the sake of finding a Christian wife, reared in a Christian home.

2. When we are traveling in the way of duty, and need divine society and strength, the Lord will appear unto us.

3. Such "appearings" we never lose They stay by us, and we are able to say, "The Lord who appeared unto me at Luz."

4. Such special opening of the invisible is not to show that we are at that moment specially protected, but to give us an unwonted glimpse of what is always the fact, that we are always under the divine protection and guidance, always rest under the shadow of angels' wings. That ladder is never taken down.

5. It is the rest found on the pillow of trial which brings to view the heavenly stairway.

6. Our vows should not be "glittering generalities." They should find meet expression in offerings of our substance to the Lord. Are we willing to be judged as to the sincerity of our consecration by the proportion in which we pay to the Lord's treasury?

7. Jacob was alone, and yet he wished his consecration to be made public and perpetual. He would call all men to witness to his avowal of the God of Israel as his God. He would have the very stones of the field parties in this holy league, and the mute rocks tongues to declare his allegiance to Jehovah. What an example for those who are unwilling to take positive and open position on the Lord's side, and come into visible connection with his church.

8. This lesson is full of suggestion to young men and women who are about leaving the parental roof. Who of us have not traveled with Jacob on that lonely day when he first turned his back upon his home? His mother plans for him, keeps up good cheer, hands him his bundle and staff, and sends him away with an embrace and her own sweet smile. Home behind him, and the vague thing we call the world before him. There are times to every human being when he realizes his essential loneliness and utter isolation, times when he is overawingly conscious of individual responsibility. He stands aghast before the gates of destiny. *His* path! Be it to right or left, ascent or descent, *his* path. No one in heaven or earth or under the earth can choose it or travel it for him. At the opening gate, at the beginning of your journey, set up your memorial witness for the Lord, and Jacob's God will be your God.

## Publishers' Department.

*Entered at the Postoffice at San Francisco as second-class matter.*

ST. NICHOLAS for October completes the seventh volume of the magazine. Lousia M. Alcott's serial story, "Jack and Jill," illustrated by Frederick Dielman, is brought to a happy end in this number, with pleasant surprises for the reader; and Noah Brooks's continued base-ball story, "The Fairport Nine," illustrated by A. C. Redwood, closed with the decisive championship game. "H. H." concludes her two-part record of what she entitles "The Naughtiest Day of My Life; and What Came of It." Many funny rhymes appear throughout the number, and there is an interesting account, by Olive Thorne Miller, of "The House with a Lace Front."

*Good Company, Number Twelve* ($3.00 a year; Springfield, Mass.,) closes the volume, and subscriptions should be made at once. A specimen copy will be sent to any one not familiar with it for ten cents. Two papers just read before the American Social Science Association are given, both on subjects which have been attracting considerable attention of late. One, about food adulterations, is by a competent authority, Prof. S. W. Johnson of the Yale Scientific School. It will doubtless relieve some people who have been somewhat alarmed by recent newspaper paragraphs. The other, Associated Charities, explains the modern method of organization by which the various benevolent societies and individuals in a town unite so that a large proportion of money given in charity need not be wasted, as is now generally the case, and the deserving poor be more effectively reached. It is by an authority on the subject, Rev. Oscar C. McCulloch of Indianapolis, one of the places where the plan is in practical operation.

BLYMYER BELLS, FOR CHURCHES, SCHOOLS AND FIRE ALARM.—Silver medal awarded by the Mechanics' Institute at San Francisco, September, 1880. Read what the Jurors say of them in their Report: "These bells are made of a patented composite metal, partly of steel, and unlike that in any other bells used. The highest encomiums are passed upon them for their clearness, beauty and volume of sound; and it is said they can be furnished for less than half the cost of those made from bell metal." Send for illustrated catalogue to the general agents for the Pacific Coast, Linforth, Rice & Co., 323 and 325 Market Street, San Francisco, Cal.

Our friend Albert G. Nye, whose advertisement of fine artistic goods appears in another column, informs us that he has good patronage from readers of THE PACIFIC. Still, as his stock is large and varied, and constantly being added to, with new designs of picture frames, passe partouts, etc., he extends the invitation to *every one who reads this*, and trusts they will call, assuring them satisfaction in any order they may leave with him. A liberal discount made to schools and seminaries, also to country dealers.

TO HOUSEKEEPERS.—In purchasing canned goods, pickles, jellies and preserves, it is wise to bear in mind that the manufactures of C. James King of Wm. & Co. are the best and the cleanest. An inspection of their premises, corner Broadway and Sansome Sts., convinces one of this at first sight; and the fact that only white labor (girls and women) is employed, is known as extensively as the fact that they are the only establishment on this continent that has ever been awarded a gold medal for hermetically sealed goods.

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